Maundy Thursday — Good Friday — Easter

Church Management

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Illustration, Courtesy, Albert Woods and Five Sons

COMMUNION TABLE CARVED IN IVORY WHITE LIMBA

Community Church, Great Neck, Long Island

MARCH
1953

VOLUME XXIX
NUMBER SIX

"I specify Jackson & Church WARM AIR HEAT *for three important reasons"*

EARL L. CONFER, ARCHITECT
14000 STRATHMOOR, DETROIT 27, MICH.

"For heating installations in religious buildings, I specify Jackson & Church Warm Air Heat.

"First of all, most J-C furnaces can be obtained as package units, and are easily adapted to the space restrictions usually found.

"Secondly, J-C equipment has been found dependable in service.

"Thirdly, *the Jackson & Church firm supports a progressive effort in meeting new and special conditions as they develop in the work.*

"Heating systems for these religious buildings range in size from 300,000 Btu to 2,000,000 Btu, requiring sectionalizing with three or more zones, automatically controlled. *The savings realized by specifying Warm Air Heat amount to many thousands of dollars!"*

. . . America's largest and most complete warm air heating line . . .

J-C

JACKSON & CHURCH CO. • SAGINAW, MICHIGAN

WORK WELL DONE SINCE '81

When you design your new school or remodel your present building to increase capacity... Make space serve double duty

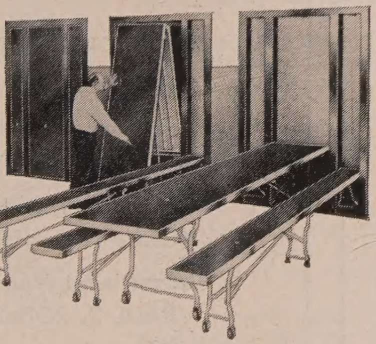
SCHIEBER NOW OFFERS FOLDING TABLES and BENCHES IN 2 STYLES

Choose the one that best suits your budget and special requirements

ALL-STEEL CONSTRUCTION

In-wall

RIGIDLY ATTACHED TO WALL POCKETS



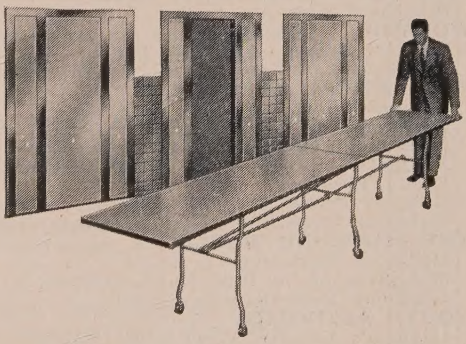
Here is genuine quality that has stood the test of time. Since 1937, more than 500 architects have specified thousands of these units in schools from coast to coast. With full knowledge of the rugged use they receive Schieber puts into their construction the best in workmanship and materials. Sound policy? Schieber IN-WALL users have no service problem.

Unless you foresee the need of detaching tables and benches from the wall, specify IN-WALL and get the extra rigidity and quality it offers as compared with detachable units.

PLYWOOD TOPS—STEEL LEGS

Port-a-Fold

DETACHABLE FROM WALL POCKETS



This is a low cost, plywood top, version of IN-WALL, yet many of the important quality features of IN-WALL are incorporated in its design. With 15 years experience building folding tables and benches, Schieber knows exactly where strength is needed. No castings are used in Port-A-Fold and reinforcements are provided where necessary to absorb the abuse of daily operation.

If conditions require various seating arrangements or your budget is restricted, specify this unit.

Write for catalog or consult Sweets

Schieber Folding Tables and Benches are now in use in parochial schools in six states: California, Illinois, Michigan, New York, Ohio and Washington. Names of schools on request.

SCHIEBER
SALES COMPANY
DETROIT 23, MICHIGAN

a name that has always stood for highest quality in folding table and bench equipment.

TABLE OF CONTENTS

MARCH, 1953

Page

SEASONAL

The Resurrection Faith—Arnold A. Mathews 15
We Remember—Nicholas Titus 17
A Service of the Last Supper—Norman L. Hersey.......... 19
Calvary and Beyond—C. Wesley Cope 23
Maundy Thursday Communion Service 27
There Is a Green Hill—Burnette W. Dowler 32
An Easter Sunrise Communion Service 43
An Easter Carol 47

CHURCH ADMINISTRATION

Monthly Music List Makes for Harmony—James R. Joy.... 20
Rules for the Minister Executive—Roland E. Turnbull...... 22
Hundreds Attend Open Air Services—Martin J. Hoeppner.... 38
New Program for American Protestants—Frank Fitt........ 52
How to Clean Your Church Clean—Adolf Heindenschickle. . 76
An Invalid Municipal Building Regulation—Arthur L.H.Street 78
Twenty Questions—W. A. Kuntzleman 88
New Products for Churches 104

CHURCH BUILDING

Churches of the Southwest 12
Need More Parking Space? 14
The Chapel, First Methodist Church, Flushing, New York. . 23
World's Largest Electronic Organ 26
Architects' Report on New Church Construction 94

THE MINISTER

Ministerial Oddities—Thomas H. Warner 8
First Church Wants a Preacher—Frank S. Mead............ 13
Persuading Churches—John R. Scotford 40
The Devastations of Loneliness—Thomas F. Hudson........ 56
Appointments and Disappointments—James R. Joy 72
William Temple—Charles C. Knapp 73
Ministers' Vacation Exchange 89
Vacation Exchanges Are Profitable—John A. Womeldorf.... 90
Casting the First Voice Stone—Ralph M. Harper........... 92
Seeing Eyes and Hearing Ears—Erle Howell 96
Compensations of the Christian Ministry—William H. Leach.101

THE MINISTER'S WIFE

The Pastor's Wife—Joyce Engel 64
Preachers' Kids Are Lucky—Jane Howell Montgomery...... 64

WORSHIP

Creative Prayer—Albert D. Belden 18
Installation of Denominational Officers 100

HOMILETICAL MATERIAL

Selected Short Sermons—Earl Riney 6
Reverence for Life—Frank H. Ballard 28
I Think I'll Go Again to Church—Truman Hollis Woodward 39
Productive Pastures—Hobart D. McKeehan 58
Poetic Windows 61
Selected Prose 61, 70
Swinging Toward the Light—Georgia Harkness 100

THE CHANGING WORLD

Religious News Items 20, 26, 29, 71, 99
The Story of the Pilgrimages—Robert A. Fangmeier........ 44
Religious Remarkables—Scheel 56

YOUTH ACTIVITIES

Laymen's Loyalty Aided Great Bowler 14
Cordtwisters Fascinate Boys—Madeline George 16
Mixing Sports With Religion—Stoney Jackson.............. 48

READERS' COMMENT

They Say—What Say They? Let Them Say 86

BOOKS

Bookish Brevities 69
An Hour With Good Books 80

EDITORIALS

The Position of the Altar 11
Clergy Income Taxes, Catholic and Protestant 11
Because He Lives — Angel Unaware 63

EDITORIAL ADVISORY BOARD

William H. Leach, *Church Management*

Harold F. Carr, Minister, Lakewood Methodist Church, Lakewood, Ohio

Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland

Beverley Dandridge Tucker, Bishop of Ohio (Protestant Episcopal)

Robert B. Whyte, Minister, Old Stone Church, Cleveland, Ohio

PRODUCTION STAFF

•

Publisher and Editor
WILLIAM H. LEACH

Managing Editor
NORMAN L. HERSEY

Advertising Manager
PAUL R. ROEHM

Circulation Director
LUCILLE B. TWEEDLE

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879.
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Los Angeles 14
Duane Wanamaker
610 South Broadway
VA 9363

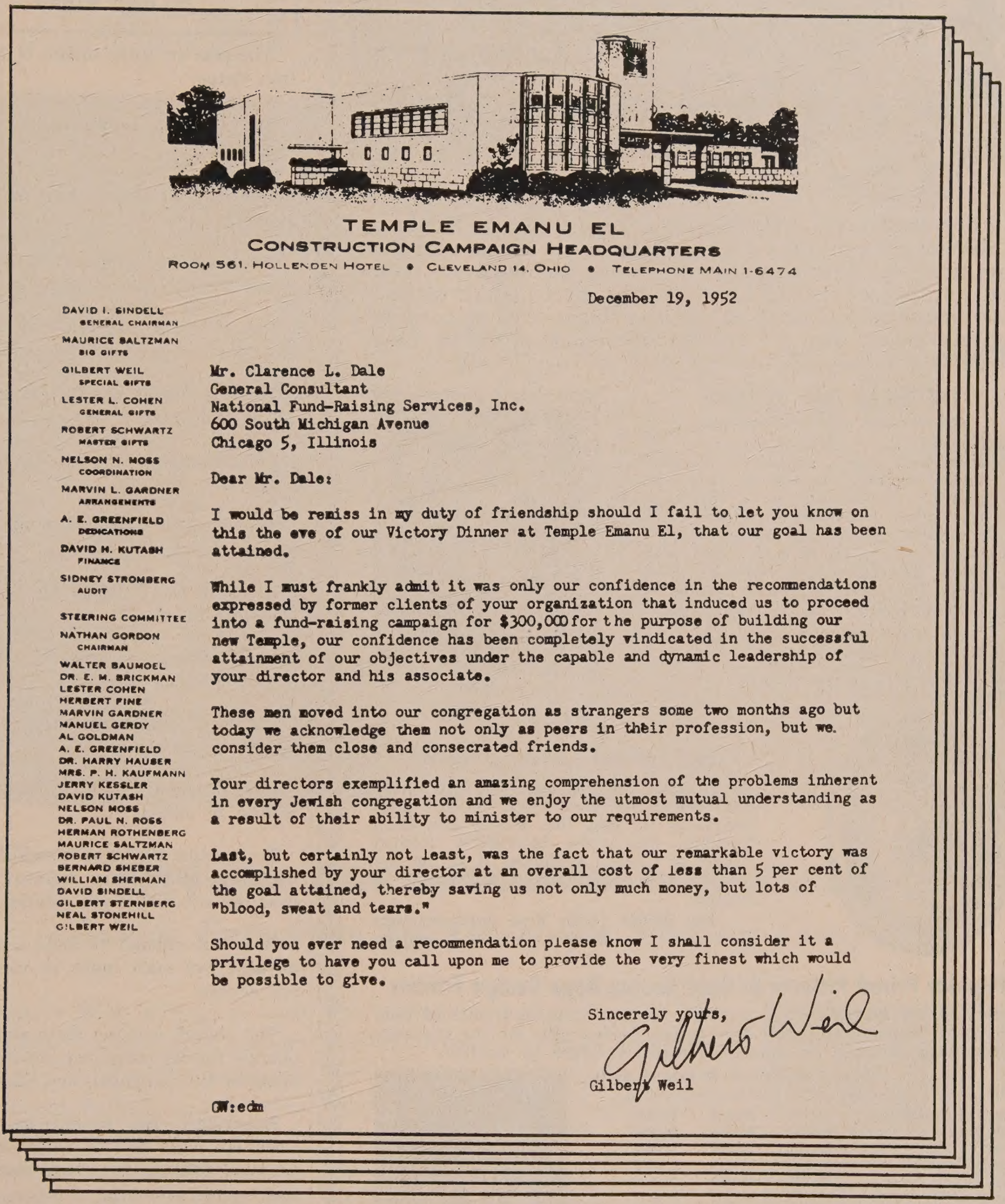
Chicago 1
Macintyre, Simpson & Woods
75 East Wacker Drive
Tel. CE 6-1715

New York 17
H. Thayer Heaton
141 East 44th Street
Tel. MU 2-1647

Philadelphia 2
H. K. Strauser Advertising Service
1505 Race Street
Tel. RI 6-8056

65

Our Confidence in the Recommendations Expressed By Former Clients of Your Organization



TEMPLE EMANU EL
CONSTRUCTION CAMPAIGN HEADQUARTERS
ROOM 561, HOLLENDEN HOTEL • CLEVELAND 14, OHIO • TELEPHONE MAIN 1-6474

DAVID I. SINDELL, GENERAL CHAIRMAN
MAURICE SALTZMAN, BIG GIFTS
GILBERT WEIL, SPECIAL GIFTS
LESTER L. COHEN, GENERAL GIFTS
ROBERT SCHWARTZ, MASTER GIFTS
NELSON N. MOSS, COORDINATION
MARVIN L. GARDNER, ARRANGEMENTS
A. E. GREENFIELD, DEDICATIONS
DAVID H. KUTASH, FINANCE
SIDNEY STROMBERG, AUDIT

STEERING COMMITTEE
NATHAN GORDON, CHAIRMAN
WALTER BAUMOEL
DR. E. M. BRICKMAN
LESTER COHEN
HERBERT FINE
MARVIN GARDNER
MANUEL GERDY
AL GOLDMAN
A. E. GREENFIELD
DR. HARRY HAUSER
MRS. P. H. KAUFMANN
JERRY KESSLER
DAVID KUTASH
NELSON MOSS
DR. PAUL N. ROSS
HERMAN ROTHENBERG
MAURICE SALTZMAN
ROBERT SCHWARTZ
BERNARD SHEBER
WILLIAM SHERMAN
DAVID SINDELL
GILBERT STERNBERG
NEAL STONEHILL
GILBERT WEIL

December 19, 1952

Mr. Clarence L. Dale
General Consultant
National Fund-Raising Services, Inc.
600 South Michigan Avenue
Chicago 5, Illinois

Dear Mr. Dale:

I would be remiss in my duty of friendship should I fail to let you know on this the eve of our Victory Dinner at Temple Emanu El, that our goal has been attained.

While I must frankly admit it was only our confidence in the recommendations expressed by former clients of your organization that induced us to proceed into a fund-raising campaign for $300,000 for the purpose of building our new Temple, our confidence has been completely vindicated in the successful attainment of our objectives under the capable and dynamic leadership of your director and his associate.

These men moved into our congregation as strangers some two months ago but today we acknowledge them not only as peers in their profession, but we consider them close and consecrated friends.

Your directors exemplified an amazing comprehension of the problems inherent in every Jewish congregation and we enjoy the utmost mutual understanding as a result of their ability to minister to our requirements.

Last, but certainly not least, was the fact that our remarkable victory was accomplished by your director at an overall cost of less than 5 per cent of the goal attained, thereby saving us not only much money, but lots of "blood, sweat and tears."

Should you ever need a recommendation please know I shall consider it a privilege to have you call upon me to provide the very finest which would be possible to give.

Sincerely yours,

Gilbert Weil

Gilbert Weil

GW:edm

WRITE TODAY — DON'T DELAY — FOR VALUABLE INFORMATION — NO OBLIGATION

NATIONAL FUND-RAISING SERVICES, INC

ALLOTT W. YADON, President
IVAN H. WOOD, Executive Vice President

ATLANTA, GEORGIA
901 WILLIAM-OLIVER BLDG.
TELEPHONE CYPRESS 0371

FORT WORTH, TEXAS
POST OFFICE BOX 1199
TELEPHONE FA-6297

CHICAGO 5, ILLINOIS
600 SOUTH MICHIGAN
TELEPHONE WABASH 2-5389

Sallman's GREAT Christian Art

All Christendom is enriched by the artistry of Warner Sallman. A devout servant of the Master, Sallman has consecrated his rare talent to Christian purposes. From a life of sincere faith and spiritual experience have come his twelve great artistic interpretations of Christ. A never-ending source of comfort and inspiration, they are an impelling influence for all ages. *There Is a Sallman Picture for Each of Your Needs!*

THE IDEAL GIFT PICTURE
FOR CHURCHES AND ORGANIZATIONS

Large 35x45 size—almost 4 feet tall.
Durable, with heavy, substantial backing and "Verplexed" to seal the colors in, and to make cleaning easy. ("Verplexing" gives an embossed effect which simulates the original oil painting.)
Beautiful genuine gold leaf finish will keep the distinctive frame looking fresh for years. Makes a wonderful memorial gift. **Price $45.00 each**

FOUR SUBJECTS IN THIS SIZE
M4000—"Head of Christ"
M4002—"Christ at Heart's Door"
M4003—"The Good Shepherd"
M4007—"His Presence"

No. M4002

DE LUXE

Oval Framed "Head of Christ"

Large 26x32 Colonial style 2½-inch molding. Burnished gold, hand toned. Hand lacquered for long life. Sturdy non-warp backing. The most beautifully framed "Head of Christ" available. It is "an invitation to worship, and an inspiration to behold."
No. M5900 (with Free Interpretation Book) **$27.50**

Popular Priced Pictures in Gold Bronze Rope Design Frames

Each Sallman Masterpiece is available in three sizes in frames of rich, burnished bronze with lovely rope design. Perfect gifts for any occasion. Individually cartoned for immediate delivery. Order by number.

Title	Price $6.95 (18½x22½)	Price $3.95 (12½x16)	Price $1.95 (9¼x11½)
Head of Christ	M4700	M4500	M4300
Gethsemane	M4701	M4501	M4301
Heart's Door	M4702	M4502	M4302
Good Shepherd	M4703	M4503	M4303
Boy Christ	M4704	M4504	M4304
Christ at Dawn	M4705	M4505	M4305
Children's Friend	M4706	M4506	M4306
We Would See Jesus	M4709	M4509	M4309
Follow Thou Me	M4710	M4510	M4310
The Lord's Supper	M4711	M4511	M4311
Christ Our Pilot	M4712	M4512	M4312
Teach Me Thy Way	M4713	M4513	M4313

Order Sallman Pictures from Your Religious Supplies Dealer

Ask about other Sallman picture items for award and gift purposes in the church and Sunday school. A wide range of prices—as low as 10 cents.

Warner Press
ANDERSON 10, INDIANA

Selected Short Sermons

by Earl Riney

Kindness in little things is a Christian virtue.

* * *

The spiritual avoids anger, revenge and despair.

* * *

One way to always lose is to be a quitter.

* * *

Much of the happiness in marriage comes from the act of sharing.

* * *

Life is at its best when we learn to say "No" to unreasonable requests.

* * *

There is always satisfaction in breaking an evil habit.

* * *

Jesus was always active but never in a hurry.

* * *

The habit of listening should be developed in all Christians.

* * *

Often in God's delays are concealed his great favors.

* * *

In Christian experience God has placed spiritual power.

* * *

Places of preferment are for those who are prepared.

* * *

Love is never genuine unless it is willing to suffer.

* * *

To practice Christian stewardship of life is to make every moment of our lives radiant with God's creative power.

* * *

It is not enough to have a goal or purpose but such must be worthy of our efforts.

* * *

The church and the state should cooperate for the moral and spiritual well being of the individual and nation.

* * *

Experience has taught us that a Christian must be able to put up with personal difficulties without blaming or seeking the sympathy of others.

* * *

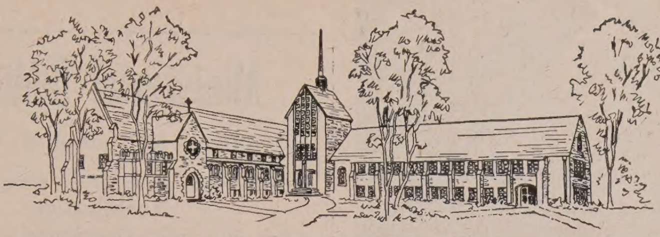
Modern science has demonstrated that alcohol is a narcotic, habit forming drug which never should in any form be used as a beverage.

* * *

A well-known prayer: Lord, help me to accept the things that cannot be changed, to change what ought to be, and to have the wisdom to know the difference.

* * *

Courtship needs a good dose of "old time religion."



Flossmoor Community Church,
Flossmoor, Illinois.
Architects: Hugo C. Haeuser
Perkins & Will

FITTING BACKGROUND FOR FAITH

Church Furniture by American Seating Company

The indestructible message of faith contains hope, comfort and strength in abundance for all needs. The bounty it holds is open to everyone, and American houses of worship enable each to seek it in his own way. Its many voices, lifted freely, promise freedom from tribulations that fetter the human spirit.

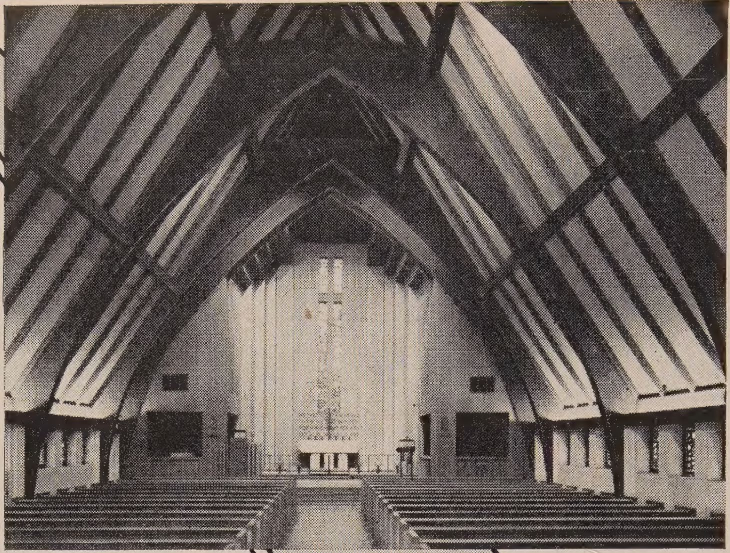
Church furniture by American Seating Company provides a fitting background of beauty and dignity in places of worship of all kinds and every size throughout the nation. Over 65 years of experience have yielded a tradition of distinguished craftsmanship and enduring serviceability—together with the knowledge and skill to meet requirements in the most appropriate and practical way. Whether you plan to build, remodel, or reseat, the help of our architects and engineers will be of value. They will gladly work with you and your architect in accomplishing the results you want, within your budget.

The rare grace of design reflected in this altar is characteristic of the fine craftsmanship of American Seating Company church furniture—built for lasting beauty and service. Bodiform pews, chancel furniture, ornamental woodwork, Sunday-school furniture, and folding chairs are widely specified products of American Seating Company.

American Seating Company

WORLD'S LEADER IN PUBLIC SEATING

Grand Rapids 2, Michigan, Branch Offices and Distributors in Principal Cities.
Manufacturers of Church, School, Theatre, Auditorium, Transportation, Stadium Seating, and Folding Chairs



Mt. Olive Evangelical Lutheran Church, St. Paul, Minn.

Build for Enduring Beauty and with Lasting Economy

UNIT Laminated Arches

At all levels, those planning ahead on church building are concerned with reducing costs. If this is your approach, look closely then at Unit laminated arches . . . structural members that contribute wanted decorative effects while they save substantial money over other methods of construction.

Strong as steel and even more fire-resistant, these time-tried and time-proved arches have been used from coast to coast in churches of every denomination. They are available for nearly every style of church building, in any size; will carry any predetermined load; and are delivered ready for erection in any color or finish desired.

You are invited to write for informative illustrated bulletins that tell the story of economical, inspirational church interiors.

Chatham Field's Evangelical Lutheran Church, Chicago, Illinois.

First Baptist Church, Madison, Wisconsin.

UNIT STRUCTURES, INC. PESHTIGO, WISCONSIN

UNIT STRUCTURES, INC.
100 Peck Avenue, Peshtigo, Wisconsin

Ministerial Oddities

Collected by Thomas H. Warner

Mortification

An English clergyman was questioning a boy. He asked, "What is a miracle?" "Dunno." "Well, if the sun were to shine in the middle of the night, what should you say it was?" "The moon." "But if you were told it was the sun, what should you say it was?" "A lie." "I don't tell lies. Suppose I was to tell you it was the sun, what would you say then?" "That you wasn't sober."

* * *

The squire's son had been ordained, and on the following Sunday he was to take the morning service in his native village. He was very nervous. However, he did his best, and returned to the vestry having conducted the service to his own satisfaction.

"I think I got through the service without a mistake, John," he remarked to the clerk. "It was first-rate, Master Dick," said the clerk with enthusiasm, "I don't know as I ever heard it better done." Then after a pause, "But the old parson never gives us the evening service in the morning."

* * *

The *Liverpool Post* told this story about a certain bishop, famous as about the plainest man in England.

"One day as this homely parson sat in an omnibus, he was amazed by the persistent staring of a fellow passenger, who presently unburdened himself as follows, 'You're a parson, ain't you?' 'Well, yes, that is so.' 'Look 'ere, parson, would you mind coming home with me to see my wife?' Imagining the wife was sick and needing assistance, the clergyman, at great inconvenience to himself, went with the man. On arriving at the house the man shouted to his wife to come downstairs, and pointing to the astonished parson said, with a grin of delight, 'Look'e'ere, Sairy. Yer said this mornin' as I were the hugliest chap in England. Now just yer look at this bloke.'"

* * *

A clergyman occupied a state room on a New York liner with a fellow-passenger. After a while he began to feel a bit uneasy as to some valuables he had with him. So he took them to the purser, and said, "I should just like to explain to you that I am very pleased with my fellow-passenger, and I wouldn't have you think that my coming to you with these valuables is to be taken as any reflection on him.' With a broad smile the purser said, "O,

(Turn to page 95)

THE EASY WAY TO "SPARK" SCHOOL INTEREST

As thousands of school administrators know—the Revere Tape Recorder stimulates attention and *response* in practically every class and school function:

- **. . . whenever repetition is essential to learning as in dramatics, languages, or music classes;**
- **. . . when special treatments will clarify technical subjects;**
- **. . . when a record library or professional entertainment is too expensive;**
- **. . . when important school events or reports should be "preserved" for future reference.**

Revere is designed to bring the maximum benefits of tape recording to your school—with a minimum of operating effort or cost. It will be an indispensable school assistant to you!

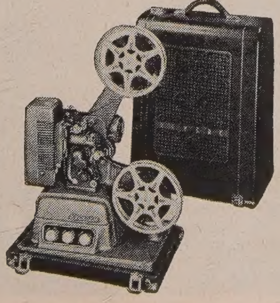
Revere *"Balanced-Tone"* Tape Recorder

The tone quality of professional broadcast studio equipment. Simplified, automatic keyboard operation. Exclusive index counter for instantly locating any part of recorded reel. Two full hours recording per 7″ reel of erasable, reusable tape. May be used for public address system. **Model T-700. . . $225.00**

Model TR-800—Same as above, with built-in radio	**$277.50**
T-100—Standard one-hour play	**$169.50**
T-500—Deluxe, 2-hour play, 5″ reels	**$179.50**
TR-200—One hour play, built-in radio	**$224.50**

REVERE CAMERA COMPANY • CHICAGO 16, ILLINOIS

Revere TAPE RECORDER



and for showing your educational films at their best . . .

REVERE 16mm. SOUND PROJECTOR

Provides "theater tone" with sharp picture projection! A-B-C simplicity of operation; light 33-pound portability. Incomparable Revere styling and durable construction. With speaker-carrying case and cord, take-up reel, 1600′ reel extension arm, instructions—only **$325.00**

This aluminum tower crowns the beauty of Garden City Community Church, Garden City, Long Island, New York. Architect is T. Norman Mansell, Philadelphia, Pennsylvania. Overly fabricated and erected the tower, cornices, gutters, conductors, flashing, finials, windows and circle louvers. All of the material is aluminum, caustic etched and lacquered after etching. This is another fine example of Overly craftsmanship based on 63 years of experience.

OVERLY MANUFACTURING COMPANY, Dept. MB
GREENSBURG, PA. (Phone Greensburg 154)
• *Sales Representatives in All Principal Cities* •

Direct all inquiries for Church Spires to C. M. Wehe, Jr., at the address above. For quick response mention "Church Management."

CHURCH MANAGEMENT
Edited by William H. Leach

VOLUME XXIX
NUMBER 6
MARCH, 1953

The Position of the Altar

THE almost spectacular renaissance of church building in the United States has brought many changes in church design. The one the layman notices first of all is the open chancel with an altar against the wall. The most amazing thing about the altar, in contrast to a communion table, has been its adoption by churches of the evangelistic tradition where the entire message of the church had been pulpit centered. Dr. Conover, for many years a leader in church building consultation in our country, doubtless was responsible for much of this. Few churches received his approval which did not have the open chancel with the altar.

The Presbyterian churches, naturally more cautious than the Methodists, did not go the whole way in this movement. Their leaders insisted that the administration of the communion was best accomplished when the minister stood back of the table and faced his congregation. Entering some new Presbyterian churches, you see at first what appears to be an altar against the chancel wall. But if you stay for worship you will soon see that the clergy have plenty of room back of the tables for their various duties.

One of the strange things in this respect is that while the evangelical bodies have been moving toward an altar the Catholic Church and the Episcopal Church are being influenced by a trend which may bring back the communion table.

Every reader interested in this subject will appreciate the wisdom in a new volume by Walter Lowrie, an Episcopal clergyman, entitled *Action in Liturgy**. The book is concerned chiefly with the Episcopal liturgy so it naturally gives some space to the position of the altar. It is the contention of author Lowrie that the position of the altar in the Christian Church up to the late middle ages was at a point removed from the back of the chancel so that the clergy could easily move back of it in their various duties. He substantiates this by a number of places showing church designs of the early centuries.

In this connection Mr. Lowrie says:

> Although the Roman Catholics encounter some special difficulties in restoring the altar to its proper place, yet on the whole it is easier for them than it is for us. For we must remember that what we ill-advisedly call the Roman Church is the Church of Rome, or rather to use the New Testament expression, the Church in Rome. That church cannot regard it as an innovation to insist that the altar be in the midst, for so it is in every basilica where the Bishop of Rome or his vicar celebrates, and so it is also in every church, big or little, which was built before a late period in the Middle Ages.

While we are sure that most Protestants have sensed this new trend, there may be some instances in which churches and architects should be cautioned against assuming that the only correct chancel arrangement for a Christian church is the one which places the altar or communion table against the wall.

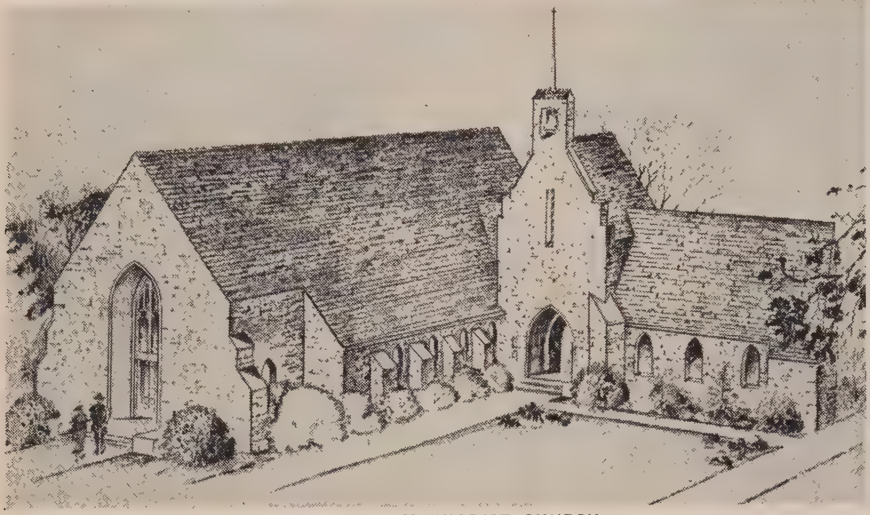
Clergy Income Taxes—Catholic and Protestant

ABOUT this time each year we hear more or less gossip about tax exemptions enjoyed by Catholic priests, not available to the Protestant clergy. The editorial interest in the matter was stimulated by an editorial in the *Homiletic and Pastoral Review*, a journal read by the Roman Catholic clergy. The conclusion in the item, which was in answer to a reader who wished to know if he must pay in-

(Turn to next page)

---

*Published by Philosophical Library, $4.75.



OAK FOREST METHODIST CHURCH
Little Rock, Arkansas

LAKE VILLAGE PRESBYTERIAN CHURCH
Little Rock, Arkansas

CHURCHES OF THE SOUTHWEST

Students of church building now recognize the great number of church building projects in the great southwest area of the United States. These two churches, designed by John Parks Almand, Albuquerque, show the richness of churches which are now dotting these expansive states.

Editorials

(From page 11)

come tax, included these propositions:

1. Canonically, no priest gets a salary in any true sense of the term salary; he is given support in view of his sacred services.

2. Offerings received from masses and administration of the sacraments are gifts toward the support of the priest.

3. The priest has the obligation to give any money remaining after his own support to charity.

4. The priest has no taxable income unless he owns houses, lands or securities.

Our observation has been that most priests live very well—they seem more prosperous than the average Protestant minister. So we forwarded a request to the Department of International Revenue, Washington, D. C., to clear the matter. A courteous reply was received. It does add to the general information.

The department quotes Section 29.22(a)-2 of the Internal Revenue Code. This provides that "marriage fees, baptismal offerings, sums paid for saying masses to the dead, and other contributions received by a clergyman for services rendered are 'income' to the recipient." In explanation of this the following interpretation was given:

> Accordingly, income derived from salary as a clergyman (not a member of a religious order which requires members to take the vow of poverty) and income derived from services rendered in his capacity as a clergyman of the Roman Catholic Church represent taxable income to the recipient for Federal income tax purposes under the provisions of section 22(a) of the Internal Revenue Code.

This, however, is qualified by another provision (O.D.119, published in C. B. No. 1, April-December, 1919, page 82.) This says:

> A clergyman is not liable for any income tax on the amount received by him during the year from the parish of which he is in charge, provided he turns over to the religious order of which he is a member, all the money received in excess of his actual living expenses, on account of the vow of poverty which he has taken.
>
> Members of religious orders are subject to tax upon taxable income, if any, received by them individually, but are not subject to tax on income received by them merely as agents of the orders of which they are the members.

Of course "living expenses" can include many things. In it are costs of room and board, clothing, automobiles, television sets, railroad and bus fares, costs of pilgrimages, doctor bills and many other items.

There are many thousands of Protestant ministers today who have nothing left over from their incomes at the end of the year. Whether or not if they might take a vow of poverty and agree to turn all or any excess income into the pension bureau of their respective denominations would exempt them from the income tax, I do not know. But I think it might be worth trying.

Another thing puzzles this writer. How in the world could one who has seriously taken a

(Turn to page 63)

THE QUEST FOR PERFECTION

First Church Wants a Preacher

*by Frank S. Mead**

WE met Sam Wylie on Fifth Avenue the other day, and took him to lunch at Child's, and talked. It was like talking with the Blessed Saint Francis during the Battle of the Bulge. Over the soup Sam told us that he was in town with the Pulpit Supply Committee of First Church, Middletown, on the hunt for a new preacher.

Now Sam has been chairman of "Pulpit Supply" ever since Franklin D. Roosevelt first ran for President. He knows what they want. What they want seems a bit queer. Were they looking, we wondered, for a young man—perhaps one just out of seminary?

"Not too young," Sam smiled. "We've had a few like that, and we never could make up our minds whether to mother 'em or murder 'em. We'd like one young enough to know he still has something to learn, and old enough not to say 'Now you listen to me.' Something in between Young Lochinvar and Cotton Mather. One whose lip line isn't too tight—who can laugh as often as he laments, if you know what I mean."

"Seminary? Yes, provided it hasn't made him a fool. We had a smart scholar, once, who had more education than all the rest of the town put together, and he never let us forget it, and it was pretty tough on him, and on us. He just didn't breathe our air. He knew all about Athens and Rome and Jerusalem, but he never learned much about Middletown. Quoted the dead languages all over the place; all you had to do was to hand him a Greek root and in two minutes flat he'd grow a forest and get lost in it. We'd like one who would stop along the road and help a stranger change a tire, even if he's in a hurry to talk to the Phi Beta Kappa Brotherhood or the Chamber of Commerce."

"Don't you want him to speak to the Chamber of Commerce?"

"Sure. They need it. We just don't want him to get the idea that he's called to the Chamber instead of the church. Preacher we just had was one of those 'in-great-popular-demand' fellows; last year he spoke to every meeting in the county except the babies in Maternity Hospital, and made a forty-minute prayer at the State Republican Convention. The National Convention of Lady Hog Callers just loves him; his funny stories always leave them in stitches. Trouble was, he never had time to help mend a lot of the seams that busted wide open at First Church. When we couldn't raise his salary for the sixteenth time, the Lord called him to a wider field. We're still trying to get over his popularity."

Did they want a Conservative or a Liberal?

"Don't just know what you mean by that," said Sam. "Folks in First Church are a little tired of theological hair-splitting; they're too busy trying to live up to the Sermon on the Mount, and they kind of resent anybody who keeps changing the signs along the road. We'd just like a gospel we can sink our teeth in, not one all smothered in theological mayonnaise. A gospel with its eyes open wide enough to see what's going on in our living. Every time I hear one of those preachers take an hour to prove that Paul went North instead of South, I want to ask him if he knows where we're going. And when I hear one shout about 'The blood, the blood, the blood,' I want to see his record at the local blood bank. Not that we aren't interested in blood. We've got kids in Korea."

"Don't get me wrong. We don't want one who talks about Korea or Russia or Communism all the time, either. We're not so much interested in hearing how the preacher in little Middletown would handle Joe Stalin as we are in seeing how he'd handle Aunt Susie Smithers, who's been president of Ladies Aid for forty-seven years and just won't quit."

"We don't want a headline-hunter; we're not all out, yet, for the Gospel according to *The New Republic.* Don't want one who tries to sign us all up the first week with the Pacifists League, nor one who takes his marching orders from the War Department instead of from the Lord. Heard one of your big New York preachers, yesterday, take forty minutes to prove that Capitalism is God's greatest gift to us poor benighted humans. He wouldn't get to first base, in Middletown; we've got fellows in the pews who could do a lot better job of that than he did See what I mean?"

Over the dessert, Sam summed up:

"We'd like an honest minister. One who'd invite a Negro to dinner in the manse after he'd preached on race relations. One who drives nothing better than a Ford, so we can ride with him and not feel uncomfortable. One who will cultivate the interest of Jennie Roe, who scrubs and washes for a living, as well as the principles of Senator Loudly, who always pays up his envelopes just before Election Day. One who knows something about the revolutions that are going on inside us right now, as well as about the Revolution of '76. One who knows there isn't a thirty-third degree saint in the whole lot of us, but who'll at least give some of us credit for trying. We could start by respecting a minister like that, and we might even come to love him. Know anybody who might be interested in a job like that?"

We couldn't think of one, just then, but we told him we'd think about it, and look around, and let him know. We remarked, a little sheepishly, that it was a large order. Sam grinned, and went back to Middletown.

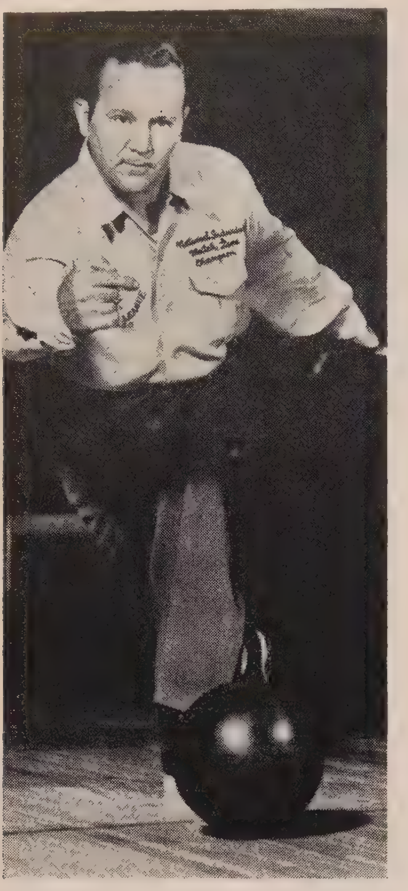
---

*Editor, Fleming H. Revell Co., Westwood, New Jersey.

THE COST OF HYPOCRISY

The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian. Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live like a Christian when you are not one does place you in the hands of death.

—C. Gordon Bayless in *And Be Ye Saved;* Fleming H. Revell Company.



BOWLING CHAMPION "JUNIE" McMAHON

Laymen's Loyalty Aided Great Bowler

THE church was not too prosperous. Though well equipped from previous year's incomes, it had to cut corners where it could. One of the first cuts was the elimination of a salaried alley manager for its four bowling alleys. But being fortunate in the service and devotion of its laymen, the board of trustees volunteered to take over the running of the alleys. Each member served as alley manager one night a week. Hence the basement alleys of St. Francis de Sales Church in Lodi, New Jersey, were kept open for the men of the little industrial town.

The interest of the church in the well-being of its neighbors had a surprising result in America's sports history. One of the volunteer trustees had a seventeen-year-old son. The boy was an enthusiastic bowler. He used to tease his father to go down to the church early and open up so that he might bowl before the men of the town arrived. The boy would run down to the pits, set up the pins (on pegs in those days); then dash back to the approaches and bowl the four alleys. He would then run back down to the pits and repeat the process.

The frail youngster seemed to be a natural bowler. His first year he averaged 185. After three years of bowling in the church alleys he averaged 200. And shortly after he got out of his teens he began taking eastern bowling titles. From there on James (known to the sports world as "Junie") McMahon, was on his way. Now, the boy who got his start in bowling in a church basement, is the world's champion bowler. He has won the National Individual Match Game Championship twice—1949-51, 1951-52; and is the American Bowling Congress' ten-year-average champion. A score for other church bowlers to shoot at is his record of twenty-one perfect 300 games.

To other youngsters bowling in church parish houses and basements, "Junie" gives this advice:

1. Possess an all consuming desire to win.
2. Never get discouraged, no matter what the odds.
3. Start slowly, finish strong.

Need More Parking Space?

Here is the interview with Mr. Carl Wolff, chairman of the finance committee of Bethel Evangelical and Reformed Church, Detroit, Michigan. Mr. Robert T. Fauth is the minister. This plan may offer some suggestions to your own church if more parking space is necessary.

MR. WOLFF, do you really think it advisable to put additional money into property at our present location?

Yes I do. Our church still has possibilities of growth. If every member honestly tries to bring in new members, we will grow. Furthermore, this is different from building onto the present church. This property has value in itself, apart from the value of our present property.

But isn't this a lot of money to spend for a parking lot, especially when we consider that we are buying a building which will have to be torn down?

Yes, it is a lot of money. But since a friend has offered to pay half the total cost, it means that our congregation can acquire the completed parking lot for around $17,000. This is less than we could have bought it for some years ago. And since the offer will probably not be made again, this is the best opportunity we have had, or will ever have, to acquire the property.

Just what do you hope to gain by buying this lot?

Two things: (1) a parking lot adjacent to the church, which will accommodate approximately forty cars, and (2) protection for our present property.

What do you mean by "protection for our present property"?

We have an investment in our present property which, at replacement cost, would run close to one-half million dollars. Naturally, we are interested in what may happen next door to us. Since the property next door is to be sold, it is conceivable that one day we might have another large apartment building next door. It is hard to tell to what use it might be put. If we buy the property, we will control its use.

Do you think that a parking lot for forty cars is adequate?

The general rule which is followed in providing parking facilities for Protestant churches is this: one car space for every ten occupied seats in the sanctuary. Since our average attendance runs between 200 and 300, forty parking spaces should be adequate on an average Sunday.

Isn't there other property in the neighborhood which could be obtained for less money?

Recently there were three adjacent lots for sale back of the church. The total area was about the size of the property that we are now considering. The cost would have been around $25,000. But this would have meant three houses to tear down instead of one, and the parking lot would have been back of the church instead of adjacent to it. Thus, we would have achieved only one of our purposes.

Mr. Wolff, I know that you have had extensive experience in the real estate field, do you honestly consider this a "good buy"?

I think that this is the best buy that has come to our attention in a long, long time.

What Are the Plans to Finance This Project?

We feel that every member of Bethel should be interested in this project, even though he may not drive a car to church. To some extent, at least, the future of Bethel depends upon our pro-

(Turn to page 26)

THE POETS RAISE RESURRECTION HOPES

The Resurrection Faith

*by Arnold A. Mathews**

I BRING to you an Easter Meditation clothed in the language of poetry. Christopher Morley has pointed out in his essay on *Poetry Meditation on the Modern Man* that at every great hour of his life, hours of passionate happiness or passionate sorrow—if man can speak at all, he is aware of the futility of common speech. A man feels as inarticulate as though he had never learned to speak. He may be a fluent conversationalist, but in the presence of love and death he is dumb. He is not contentedly dumb, however. His dumbness is just a prelude to a longing for utterance. . . . To experience any of the deeper emotions of life is to be a guest of the king, and the language of the king, is in the finest sense of the word, poetry.

Surely at Easter all of us do experience the deeper emotions of life. We remember with thanksgiving and love our parents and friends who surrounded our childhood days with happiness. If sorrow has darkened our path, our thoughts are lightened by the assurance that even as Christ rose from the dead on that first glad Easter morning, so our loved one has not been wiped out by death. The poets are our clearest interpreters of theological truth, and the great truth of immortality is made clear to us as we read great poetry dealing with this faith. Our truest insights are poetic insights and so this meditation should be helpful to all of us. The poems quoted tonight are from a recent book, *Christ in Poetry,* compiled and edited by Thomas Curtis Clark and Hazel Davis Clark published by the Association Press.

Today our hearts have been lifted up by the wonder and the beauty of the Easter music of the organ and the choirs. Here is a beautiful poem by Margaret Wade Deland, called "Easter Music":

Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air;
Bid the sad earth to join our song,
"To Christ does victory belong!"

Oh, let the winds your message bear
To every heart of grief and care;
Sound through the world the joyful lay,
"Our Christ has conquered Death to-day!"

On cloudy wings let glad words fly
Through the soft blue of echoing sky;
Ring out, O trumpets, sweet and clear,
"Through Death immortal Life is here!"

As spring approaches, in imagination we taste the delight of this glorious season. The poets have tried to capture into words, the wonder and the reassurance which the opening leaves and flowers bring with them.

If we are sensitive to beauty and keenly aware of the hand of the great Creator at work in his world as spring comes over the hills, we will echo Charles Hanson Towne's lines in "An Easter Canticle":

In every trembling bud and bloom
That cleaves the earth, a flow'ry sword,
I see Thee come from out the tomb,
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice,
Yea, in the word the woodthrush brings,
I hear Thy voice.

Lo, every tulip is a cup
To hold Thy morning's brimming wine.
Drink, O my soul, the wonder up—
Is it not Thine?

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell
I see Him pass.

His old immortal glory wakes
The rushing stream and emerald hills;
His ancient trumpet softly shakes
The daffodils.

Thou art not dead! Thou art the whole
Of life that quickens in the sod.
Green April is Thy very soul,
Thou great Lord God.

God has created man different from the lower creation, in that he has given to man the power not only of observation but of thought. The reflective man in every generation has echoed Job's question, "If a man die, shall he live again?" which forms the title of a short poem by John Richard Moreland.

I will repudiate the lie
Men tell of life;
How it will pass
As fragile flower, or butterfly,
Whose dust shall nourish
April grass.

Since One, for love, died on a tree
And in the stony
Tomb was lain,
Behold I show a mystery;
All sepulchres
Are sealed in vain!

Vera Brittain, that outstanding British writer, in her *Testament of Youth,* expressed the sorrow and perplexity which thoughtful people always experience as they see young lives snuffed out by the ravages of war. One of Vera Brittain's dearest friends serving in the First World War was a young musician. When the cable of his death reached her, she made this comment, "It seemed indeed the last irony that Edward should have been killed by the countrymen of Fritz Kreisler, the violinist, whom of all others he has most greatly admired." An unknown soldier killed in the First World War left these searching lines, entitled, "Resurrection":

If it be all for nought, for nothingness
At last, why does God make the earth so fair?
Why spill this golden splendor out across
The western hills, and light the silver lamp
Of eve? Why give me eyes to see, the soul
To love so strong and deep? Then, with a pang
This brightness stabs me through, and wakes within
Rebellious voice to cry against all death?
Why set this hunger for eternity
To gnaw my heartstrings through, if death ends all?
Wrong must be right, and beauty ugliness.
God is a Judas who betrays His Son
And, with a kiss, damns all the world to hell—
If Christ rose not again.

On Easter night we thank God for our deep certainty that Christ rose again. There is no doubt of this in the Gospel story. There is that genuine ring about the stories of those who first came to the tomb on that first Easter morning. For colorful, descriptive writing, fraught with true emotion, it is hard to surpass these lines by a woman writer, Ida Norton Munson:

---

*Minister, George Street United Church, Peterborough, Ontario, Canada. The verses quoted all appear in "Christ in Poetry," by Thomas Curtis Clark and Hazel Davis Clark, published by the Association Press. They are used by special permission of the editors and publishers.

MARY KNEW

Trembling with grief came Mary Magdalene,
Nor heard the birds nor saw the lilies sheen
Glow in the early drip of dew;
Nor thought she of the dim light shining through
The gently stirring leaves of cypress trees,
Nor of the fragrant garden — all of these
The things the Master loved. Lonely she wept.
Then quietly, not to disturb, she crept,
Where she could see the great stone rolled away—
Angels where she had thought his body lay.
Softly she asked, "Where have they laid my Lord?" . . .
She must believe the angel's awesome word
That he had risen. How could she doubt, and yet . . .
She lingered near the tomb and still she wept.
"MARY!" her name. And then she saw his face.
Her Lord! ALIVE. Without one trace
Of doubt, her joy has braved the centuries.
The empty tomb, the angel messages—
From these her stricken heart cold comfort drew . . .
Mary had seen her Lord. She KNEW. She KNEW.

There are many heavy hearts throughout the world today. . . . There are many heartsick folk right here in our own city. . . . As I move among those who have tasted the bitter cup of personal bereavement I am reminded of the warning the old minister gave to the young clergyman, who sometimes became impatient with his flock, "Remember, there's at least one broken heart in every pew." Men and women do not wear their hearts on their sleeves. It is only as we get to know them that we know the weight of sorrow which is sometimes hidden away behind a smile. But Easter is very especial for the brokenhearted. John Van Brackle strikes the note of comfort for the sorrowing in "Easter Message." The concluding lines are these:

One message through the ages has been hurled;
God's Love is Hope and Light for all the world.
And as the dawn of Easter fills the skies
We, too, with Him in spirit must arise;
For even underneath us in the earth
There is a faithful promise of rebirth.

IF THERE'S A STONE AGAINST YOUR HEART TODAY,
LOOK UP TO HIM AND IT WILL ROLL AWAY.

Cordtwisters Fascinate Boys*

by Madeline George

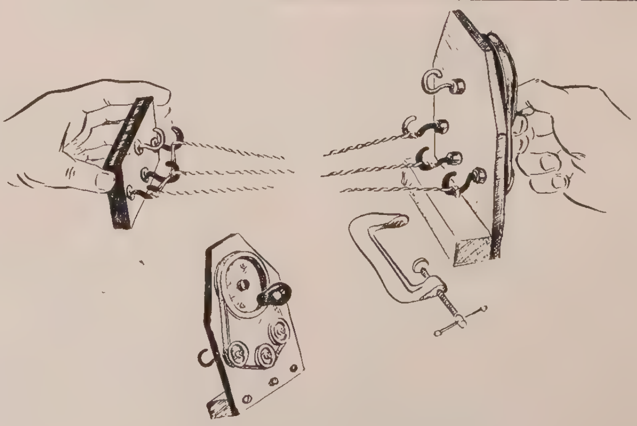
REV. GEORGE WEINLAND, a Moravian minister of Canadensis, Pennsylvania, has always been interested in boys but he probably didn't realize a dozen years ago how his interest in them would affect his life.

For about twenty years Mr. Weinland has been conducting Vacation Bible School at his church. He found, as many other leaders in a similar position, that the most difficult group to keep interested were the older boys, so, as other good leaders do, he kept trying to figure out new handwork projects that they would enjoy doing and that would be profitable to them. Several years ago he developed a little gadget that twists cords together quickly and permanently in various attractive designs.

This so fascinated the boys that they kept on twisting cords together as fast as the school provided the cords. The boys found lots of uses for these twisted cords— as lanyards, belts, leashes, etc. Soon the girls, too, were using the cords and making themselves necklaces and bracelets and headbands. Then they started to weave the cords into bags and berets and even rugs. Year after year the older boys requested the cordtwister when Vacation Bible School opened.

In a little while other boys' workers were asking if they could get a cordtwister. To be obliging and to help boys, Mr. Weinland made some duplicates for these leaders. After a while a neighbor in Canadensis who manufactures custom-made handbags saw the cordtwister and recognized its possibilities in her work. She saw that by twisting cords together in any color she wanted she could save herself hours of shopping for suitable materials for handles on her bags. So she, too, wanted a cordtwister. Then, too, housewives in the neighborhood saw possibilities for making tie-backs and shade cords to match their drapery material.

Soon so many requests were coming in for Cyclone Cordtwisters that Mr. Weinland had to take on outside help so his new-found business wouldn't interfere with his church work. Thus the Hopedale Industries were born. Orders keep coming in from all sorts of places. Mr. Weinland is one minister who won't have to twirl his thumbs when it comes time to retire.



CORD TWISTING EQUIPMENT

---

*In case you'd like one or more of these handy gadgets, just send $2.50 to Mr. Weinland and he'll send you a kit which includes, besides the cordtwister, six balls of colored cord, full directions for use, and enough plastic accessories for fifteen projects. He may be addressed care of "Church Management."

HYMN-MEDITATION FOR HOLY THURSDAY

We Remember

by Nicholas Titus*

"DO THIS . . . in remembrance of me." Whenever we gather around this table . . . we carry on a tradition of memory. It was the memory of Jesus . . . kept alive in the minds and hearts of his followers . . . that brought to them the pardon and power they needed. It was a service of memory . . . that quickened their spirits with the sense of his presence.

And what memories of him . . . those early disciples had. They could easily remember the events which drew them to their Master. Etched forever on the pages of their memory . . . were those experiences which they shared with their Supreme friend.

Let's imagine that we are a group of early disciples. We are about to observe the Lord's Supper in "memory" of our Master. Perhaps our thoughts would run something like this:

(Organ background:
"We Would See Jesus")

"In remembrance of me . . . In remembrance of me!" Lord, how can we forget you! We disciples . . . who knew you so intimately . . . and yet not completely! We . . . who ate with you . . . slept with you . . . and walked the way with you . . . How can we forget!

Lord . . . we remember when you first called us to be your disciples. You didn't ask any questions . . . you seemed to know us already. Your clear eyes looked straight through us . . . and when you called, we could not but answer your call and follow you. Lord . . . we remember . . . we remember!

We remember how you always lived . . . in terms of helpfulness to those who needed you. And what strange powers were yours. We remember how you healed the broken bodies . . . how you brought light . . . not only to the eyes, but to the minds of men. We saw you feed the multitudes . . . and bring strength not only to their bodies, but to their souls.

We disciples were with you when your popularity ran high . . . when you were sought out by both rich and poor alike. Eagerly . . . we watched the crowd, moved by your matchless ways, ready to make you king.

And now we remember . . . we remember . . . that you withdrew into a quiet place . . . to be alone . . . and to pray. And then . . . you came back to us with your eyes shining and a triumphant smile. And you made us withdraw from the crowd, and you took us away into the north country, where you taught us again the meaning of your Kingdom . . . and your task here on earth! Now we remember . . . now we remember! But how little did we know of your purpose then!

(Organ background:
"Tell Me the Stories of Jesus")

Lord . . . how can we forget you! Always patient, always kind. Always looking after the welfare of others. Never too busy . . . to take a little child upon your knee . . . look into his soft, blue eyes . . . and gently stroke the smiling face. We recall that you said: "Of such is the Kingdom of Heaven! Now we know that true peace will never come to earth . . . until men live in terms of the welfare of all little children. Lord . . . the children will never forget you . . . never!

(Organ background:
"Into the Woods My Master Went")

Lord . . . we remember now that it was not always easy for you. We disciples knew how the Pharisees and the Scribes were constantly setting a trap for you. How your heart must have ached . . . When you saw the people following the blind leaders of the day. But now we remember . . . that your greatest heartache . . . must have come when you discovered that your own family did not understand you . . . nor did they understand your purpose. Even your own mother . . . tried to persuade you to come home again and stop your strange mission. What anguish her sorrow must have brought you.

We can never forget . . . how the tide began to turn against you. You wouldn't stir up a rebellion . . . and many people left you. You weren't interested in their kind of power . . . you couldn't be their leader . . . But still . . . the Roman government feared you.

We remember how you called us together in the upper room . . . and how you spoke to us so calmly . . . so sure that everything would turn out all right. And when you suggested that one of us would betray you . . . none of us could believe it. And yet . . . one of us did it. Jesus . . . we remember now . . . that you knew us even better than we knew ourselves.

(Organ background:
"O Sacred Head, Now Wounded")

Gedge Harmon

"INTO THE WOODS MY MASTER CAME"

---

*Minister, Eastwood Baptist Church, Syracuse, New York.

Finally . . . when you were taken captive . . . all of us did forsake you! Oh . . . the shame of it! Even our big fisherman could only follow you "afar off" . . . and he . . . finally . . . denied you!

We heard the false witnesses swear against you . . . and none of us dared to step out from the crowd and stand by your side. We remember how frightened we were when we saw them press the crown of thorns on your head . . . and spit on you! And none of us had the courage to come out . . . and ward off the blows which rained on your body.

We remember how you prayed for your enemies . . . and how your eyes kept their gleam of love and sympathy . . . even for those who were cruelly beating you. Your words shall ring forever in our ears: "Father . . . forgive them. Father . . . forgive . . ."

And when we saw you die . . . a gaunt figure against the leaden sky . . . we thought the end had come. We were afraid to ask for your body for burial. We saw the soldiers take their places . . . on guard before the tomb . . . and then . . . we thought that all was lost. Our leader had been killed. Our cause destroyed! Alone . . . and afraid . . . each of us went back to his home . . . and took up his work again. Lord, it pains us to remember that dark hour!

(Organ: "Christ, the Lord Is Risen")

But after the darkness of disappointment . . . came the shining dawn of a new hope. Breathless with excitement . . . some of our brethren told us of having seen you in the early morning of the Sabbath. You had triumphed over the grave. The tomb could not hold such a one as you.

(Organ: "Fairest Lord Jesus")

How can we forget the thrill . . . when we came together again . . . and began to review our experiences of you. We could feel you in our midst. Finally . . . we banded ourselves into a fellowship . . . for the purpose of convincing the world that you are the Son of God. Some of our brethren have tasted the fire and the sword. But we have remembered your promise . . . "I will be with you—always."

Lord . . . as we break this bread together . . . and drink this cup . . . we do it in remembrance of you. For how can we ever forget you!

Some people rob God when they give only a tenth, and others have no business to give even as much as that.

—G. Campbell Morgan in *This Was His Faith:* Fleming H. Revell Company.

THE PRACTICE OF PRAYER—V

Creative Prayer

by Albert D. Belden of London

THE history of religious thought, like every other realm of human investigation, is punctuated by great keywords. One recalls how the Rabbinical school of thought interpreted everything through the category of "law"—for the Johannine school the great word was "logos," in a later time "substance" was a word to conjure with indeed; in our own time "evolution" and "moralization" are such instances. Now looming upon the horizon of the future come younger giants, such as "vibration" and the word that stands in the title of this essay—"creative." Bergson's use of it will be remembered in "Creative Evolution," since when the word has crept into common use. The term emphasizes the dynamic character of the act of prayer as distinct from the older magical interpretation. The view of prayer which is rapidly becoming obsolete for the modern mind is that which regards it as a purely verbal appeal to a Deity who is beyond us. One speaks in such prayer across just the same kind of gap as obtains between one individual and another. The request is left with another, and may or may not be answered, according to the other's will. Now, without denying in the least the infinite transcendence of God's Personality beyond our own, we nevertheless cannot think of God as so detached from his human offspring. The analogy of human physical relationship is too poor to serve us in this matter. It is spiritual relationship that we need to understand, and spirits, unlike bodies, are able to interpenetrate each other without loss of identity.

God is the element in which we live. As St. Paul quoted with approval, "In him we live and move and have our being." This is the basal fact in the new view of prayer as a creative force. Prayer is never a merely verbal activity—or if it is, it is not real prayer. Even Shakespeare wrote long ago:

"Words without thoughts never to Heaven go, . . ."

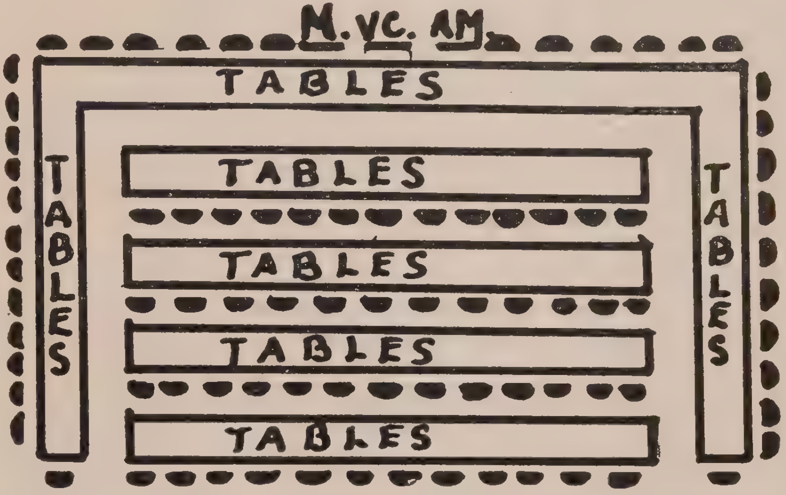
and today we are realizing more than ever before that "thoughts are forces." Prayer under such a view becomes what the New Testament in one of its deepest veins of teaching describes it as being the self-expression of Deity through the concentrated soul. Again, to quote St. Paul, "the Spirit assists our weakness, for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words . . . The Spirit pleads before God for the saints." This is the meaning of the ascription to our Lord of age-long intercession in the unseen world. When we think of such activity on the part of Christ, the last thing that should occupy our mind is the idea of Jesus talking on our behalf to a reluctant Deity. Rather should we think of Jesus as interpreting—mediating—between man and the ever-deepening depths of Deity — expressing God through humanity by lifting humanity nearer and nearer to God in himself—a colossal and sacrificial activity. Prayer is not talking—it is thinking creatively, using both words and actions as they are appropriate and useful. Perhaps the matter can be presented more plainly by saying that prayer is communion with the Creator, using communion in its fullest sense. Because man is God's offspring, all God's powers are potential in man, including the power to create. We see this power developing at an amazingly rapid rate in the modern physical sciences. We are copying the Creator in his creations, as the child copies adult activities in its games. Scientists have successfully reproduced a miniature thunderstorm — rain, hail, lightning, thunder and the destruction of a toy town. What we are now beginning to suspect is that nearer home to the seat of thought in man there are subtler expressions of this divinely-given creative power. It is no longer an incredible theory of the origin of disease, for example, to ascribe it to impoverished forms and habits of human thought. We can form no intelligible conception of the initial acts of creation save by saying that they are expressions of Divine thought. When George Macdonald makes the baby say, "God thought about me and so I grew," he is speaking sound philosophy and credible science. But if God has created not only all good things but also a creature capable of becoming his child and creative therefore in turn, why

(*Turn to page 30*)

PROFITING FROM THE JEWISH TRADITION

A Service of the Last Supper

by Norman L. Hersey*



SEATING PLAN

Note that all seats are arranged so that an unobstructed view is obtained of the head table.
M.: The Minister; V.C.: The Vacant Chair; A.M.: The Associate Minister.

FOR a different type of Maundy Thursday service may we suggest the following dramatic commemorative supper.

A month or so before Maundy Thursday, announcement was made of the forthcoming service of commemoration. In the announcement, it was stressed that this was not to be a "church supper" but a ritual meal with little or no food, and rather, a distinctive worship service. Reservations were rigidly enforced, and it was emphasized that cancellations must be made early, that no more guests would be accepted after a definite date. This was so that there would be no vacant places at the table. It was found desirable to limit the number of reservations to one half of the seating capacity of the church dining hall, for reasons that will be explained later in the article.

Guests were instructed to gather in the church sanctuary at 8 p.m. On entering the church, they were ushered to seats and handed the following program:

A SERVICE OF COMMEMORATION OF THE LAST SUPPER

The Preparation
In the Sanctuary

Concerning the Feast

Prayer

The Preparation of the Feast
Luke 14:12-16 (The Minister)

The Contention Among the Disciples
John 13:4-10 (The Asso. Minister)

Hymn
"Holy, Holy, Holy, Lord thy disciples . . ."

Where Wilt Thou That We Make Ready?
Luke 22:8-13 (The Minister)
The company will proceed to the Supper in silence.

The Supper
In the Upper Room

Lighting the Passover Candles
This is a customary ritual of the Feast of the Passover, performed by a married woman. It is accompanied by a brief prayer for family blessings.

Who Is Greatest?
Luke 22:24-27 (The Minister)

Seating

The Pesach
Each guest receives a sprig of parsley, dipped in salt water, symbolic of the return of spring.

The Law of the Kingdom
Luke 22:28-30 and John 13:13-18 (Voice 1)

The Hallel
Passover Psalm 114 (In Unison)
This is the ancient psalm used in the Temple ritual to express the thanks of the people of Israel for their deliverance from Egyptian bondage.

Reading
Psalm 91 (Voice 2)
A psalm expressing God's care for his chosen people.

With Desire I Have Desired to Eat This Passover With You
Luke 22:15-16 (Voice 3)

Intimate Personal Messages, Admonitions and Charges
a. John 13:33
John 14:1-4 (Voice 4)
b. John 14:6-7
John 14:10-17 (Voice 5)
c. John 14:18-29 (Voice 6)

Continuing With Jesus' Words
a. John 15:1-8 (Voice 7)
b. John 15:9-11 (Voice 8)
c. John 15:15-27 (Voice 9)
d. John 16:1-14 (Voice 10)
e. John 16:15-28, 32-33 (Voice 11)

Prayer
John 17:16-17 (Voice 12)

The Lord's Prayer
(In Unison)

The New Covenant
Matthew 5:17, 21-22, 27-28, 38-48 (The Assoc. Minister)

The Breaking of Bread

Prayer
John 17:18-26 (Voice 1)

A New Commandment
John 13:34 (The Minister)

Hymn
"O Master Let Me Walk With Thee"
The company will leave silently.

* * *

The words of the two hymns and Psalm 114 were printed on the program, so there was no need of using hymnals or the Psalter.

After a few minutes of meditative organ music, the minister came forward to the chancel steps and explained the service:

Dear friends, the service in which we are about to participate has been written with the idea in mind of trying to re-create through the use of some of the customs and rituals of the Passover, the spirit of that Last Passover Supper in which our Lord participated. You will discover as the service proceeds, that the words used are those that the New Testament leads us to believe were spoken by the disciples or the Master, and might well have made up the conversation that took place among that blessed company. You will find that we have tried to simulate somewhat the setting and the procedure of that meal. It was a gathering of friends. So are we. The words you hear will be spoken by your friends and seat-mates, who in their anonymity will try to project the spirit of that ancient gathering.

Immediately following this service of preparation, we will proceed in silence out through this exit on my right to the dining hall, where The Supper will take place. Should you feel confused as to how to proceed during the meal, simply watch your ministers, they will seek to give you all the proper cues as to how to eat the ritual food.

---

*Managing editor "Church Management."

One thing more, after we are all seated, you will discover that there is an empty chair among us. This is to point out to us that there is One who is always with us, yet unseen.

At the conclusion of the preparation service, while the organ played softly, the congregation followed the ministers to the church dining hall. The room was very dimly lighted, there being only enough light so that the guests could find their way to their seats. The tables were arranged as shown in the diagram. There were only three place cards—one each for the ministers and for the "unknown guest." Those who were to read parts had been instructed at the one rehearsal which was held, to scatter and take seats at random throughout the tables.

The tables were covered with white linen cloths. Up and down the tables were placed seven-branched candlesticks, to simulate menorah. For the most part, these were polished brass and the plates of matzoth, the pitchers of grape juice and other utensils were of brass. There were no plates, no napkins, no silverware. At each place-setting was a real fig leaf (your florist will be able to supply these or will suggest other broad leaves that are available, to serve as plates). Alongside the fig leaf was a small juice glass (or a communion glass could do as well).

At frequent intervals on the tables were placed flat brass plates or trays, filled with unleavened bread (matzoth). This was purchased at local Jewish delicatessens. As table decorations, small vertical arrangements of jonquils and blue iris (symbolic of the "lilies of the field") were used.

The congregation found places for themselves and remained standing while one of the married women came forward, and after offering a prayer for the happiness of the homes of all, lighted the menorah at the head table. As soon as this was done, ushers bearing tapers took lights from this menorah and proceeded to light the candelabra on each table. The passage from Luke was read and then the guests were seated.

Then came the Pesach. The two ministers arose and taking shallow bowls in which sprays of parsley floated in salt water offered a sprig to each guest. These were not eaten but placed on the fig leaves, purely as a symbol of the returning green to the spring fields.

When the ministers returned and were seated, the first voice began to read. Members of all organizations of the church were represented by the twelve persons selected to do the readings. At a previous rehearsal, they had been handed unobtrusive cards on which their portion of Scripture had been typewritten. They had been coached in their reading and the results provided a rich conversational tone, that had warmth and expression and was not the automatic, awed reading so often used when the Bible is quoted.

At the Breaking of the Bread, the minister took the matzoth and breaking a piece in two, said the familiar communion phrase, "This is my body which is broken for you . . . etc.", and then passed the plate to his neighbor. The Matzoth at each table was then passed as any ordinary food would be. Following this, the minister took a pitcher of grape juice near at hand, and filling his neighbor's glass, said the second communion phrase, "This is my blood which was shed for you . . . etc." The guests then filled their glasses from the pitchers on their tables and the Matzoth was eaten and the juice drunk.

Continuing after this the Prayer and New Commandment were said, the hymn sung, and as a dismissal signal, after the hymn, the minister repeated the familiar phrase, "And after they had sung a hymn, they departed."

Many little touches that will add to the drama of the occasion can be improvised. One that was very effective, was to have the vacant chair bathed in a soft glow from a baby spotlight suspended in the ceiling. Another was the placing of a silver basin half-filled with water, with a towel and silver water pitcher on a stand at the entrance to the dining hall, symbolic of Christ's washing the disciples' feet. This too, was spotlighted. In fact, these two small areas of light were the only artificial light in the hall as the congregation entered. Each light and setting, a silent demonstration of the Master's presence.

On the printed program were included paragraphs descriptive of the unfamiliar Jewish words similar to the following:

Passover is celebrated in reminiscence of the freeing of Israel from Egyptian slavery and the "passing-over" of the Red Sea, or perhaps because of the "passing-over" of the Angel of Death over the homes of the Israelites, whose door posts had been sprinkled with blood at the time of the killing of all the Egyptian firstborn.

Pesach is another word for Passover but has its origin in a spring festival. Many scholars interpret the word as a "ritual circular dance" wherein sprays of green are used to welcome returning spring. It is so interpreted in this service.

Matzoth is unleavened bread which is eaten during the week of Passover. It was used regularly in the sacrificial ritual of the Temple at Jerusalem; for, according to Leviticus 2:11, nothing leavened could be offered up upon the altar. It originated in the story of Exodus when the people of Israel fled from Egypt in such haste that they did not have time to leaven their bread and so baked unleavened cakes.

Monthly Music List Makes for Harmony

by James R. Joy*

There is a well-known cliche among church workers that the choir is the "War Department" of the church, and the source of much conflict. If so, some of this is due to the lack of planning and much harmony, both musical and otherwise, can be restored by a simple device we have found helpful.

Being a small, rural church we do not have an organ nor an organist, but use the services of two of our young people who are studying music and alternate the job of pianist each month. We have mimeographed a sheet "Music for the Month of ——." At the top we put "Special Theme" (such as Advent, Lent, etc.) for the month. Then we list Sunday Morning Hymns and the Morning Anthem, and Sunday Evening Hymns and the Evening Anthem. We have a place to mark "Special Observance" such as Communion, Easter Sunday, Mother's Day, etc. The last week of each month the music committee gets together with the pastor, and the pianist for the next month, and plans the music for the coming month. It is most helpful for it assures variety in hymn selections, appropriateness of music for special occasions, prevents loss of time at choir practice trying to decide what to sing next Sunday, and gives the pianist ample time to practice the hymns and special music so that it is done well. It is more helpful, perhaps, to a small church but it might also be helpful for a direction of music in a large church. It has gone a long way in helping us to have the harmony we need among those who, each Sunday, provide the music and lead in the worship of singing.

SOCIAL SECURITY TO CLERGY

Washington, D. C. — A proposed amendment to the Federal Social Security Act which would permit clergymen to participate in the program was introduced in Congress by Rep. Carl Elliott (D.-Ala).

It would allow clergymen desiring old age benefits—and willing to pay for them—to "elect" participation as "self-employed workers."—RNS

---

*Minister, Canal Point Methodist Church, Canal Point, Florida.

Viewlex

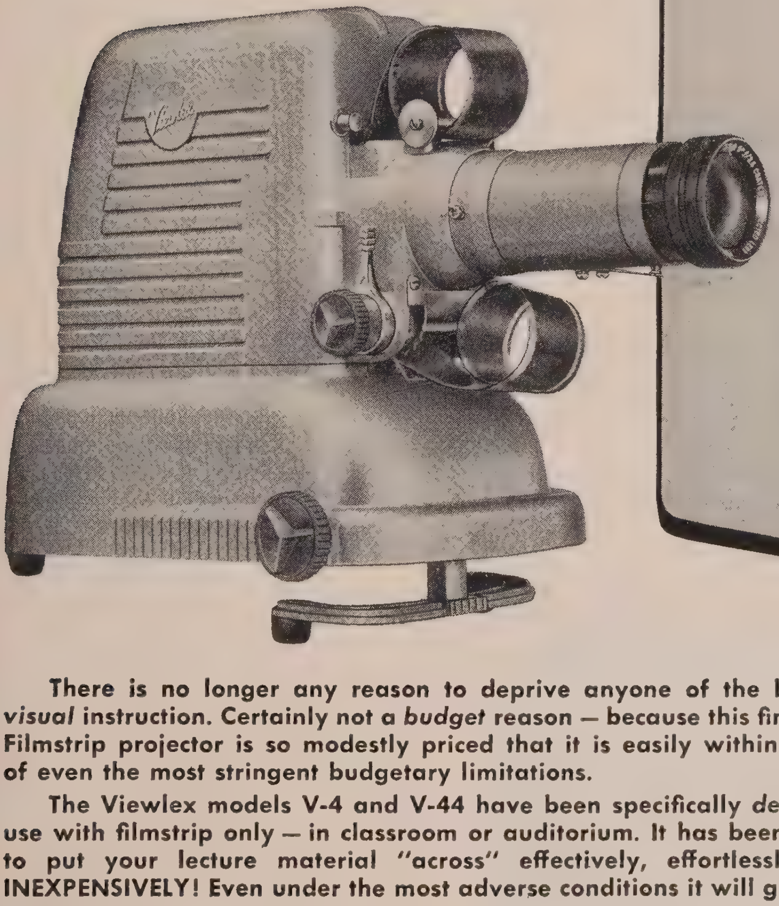
FILMSTRIP PROJECTORS

FOR REAL ECONOMY

combined with

PERFECT PROJECTION

V-4SR • ONLY $39.25



There is no longer any reason to deprive anyone of the benefits of *visual* instruction. Certainly not a *budget* reason — because this fine Viewlex Filmstrip projector is so modestly priced that it is easily within the reach of even the most stringent budgetary limitations.

The Viewlex models V-4 and V-44 have been specifically *designed* for use with filmstrip only — in classroom or auditorium. It has been *designed* to put your lecture material "across" effectively, effortlessly . . . and INEXPENSIVELY! Even under the most adverse conditions it will give perfect projection.

Look at its many features. Unsurpassed performance and top-notch construction, combined with functional, streamlined design. Clear, sharp projection, brilliant illumination — 2" - 3" - 5" - 7" interchangeable lenses!

Compare the real value of this exceptional projector with it's extremely low cost. Decide NOW to use Viewlex for your visual instruction equipment.

Viewlex PROJECTORS *Guaranteed for a Lifetime*

Write for descriptive literature — Dept. 14.

Viewlex INC. • 35-01 QUEENS BOULEVARD • LONG ISLAND CITY 1, N. Y.

LAYMEN, TOO, ARE HUMAN BEINGS

Rules for the Minister Executive

*by Roland E. Turnbull**

No. 1—Never Say "No" for Someone Else

How frequently in our church programs a possible candidate for a piece of work is suggested only to have some voice chime in, "Oh, he'll never do that. . . ." And the potential worker is dropped right there without the opportunity of making his own decision.

Some years ago I attended a Ministerial Committee Meeting planning a Good Friday Service. When a certain soloist's name was proposed the above routine was enacted — "Oh, she'll never do that. . . ." With a little hesitation I broke in, "Why don't you ask her?" With a look which said, "This is a waste of time but since you are new in town we'll humor you," the chairman lifted the phone. A minute later he laid it down with a puzzled look and confessed, "Why, she said 'I'll be glad to!' "

In many churches the pastor is a member of all committees in an ex officio capacity; while not proposing candidates unless requested, he can and should head off the above sterile and frustrating attitude on the part of some seemingly omniscient people.

A good executive never says "NO" for someone else.

No. 2—Always Protect Your Associates

Do you have religious gremlins? Isn't it amazing how mistakes appear in church work? Names are misspelled, pledges to local funds turn up in missions or building fund, specific messages are undelivered, etc. Whom to blame?

In a certain church business meeting the nominating committee made its report. After the presentation of the house committee nominees, one elephant-memoried member pointed out that the constitution called for five members whereas the committee had just recommended six.

The meeting was faced with a dilemma. The six people nominated were present; the nominating committee was present; whose name should be withdrawn? Embarrassing! The pastor with good sense rose to his feet and stated that he would accept full responsibility for the error; he had attended the committee meetings and had failed to check the constitution. He offered a motion to lay the constitution aside in this one item of number; this was carried and peace reigned.

The pastor who makes his associates "lose face" in the attempt to save his own will soon find himself without any associates to help him in the business of the church.

A good executive always protects his associates.

No. 3—Never Do What Others Can Do

A French priest has written a book on the United States in which he affirms that St. Thomas Aquinas would be well received if he were to come to America! "But," he continues, "he would have to teach twenty hours a week, hear confessions every Saturday —give two sermons every Sunday, and make three speeches a month. Under these conditions how could he become St. Thomas?"

From the average Protestant minister's experience the venerable saint would have to add to the above duties a few other chores, e.g., conduct the annual every member canvass, pinch-hit for the janitor, double in the choir for the anthem solo, provide free taxi service for the flock, etc., etc.

But much of this scattering of energy and neglect of the sacred office is our own fault. We are poor executives. We persist in running the mimeograph, the movie machine, in changing the bulletin board and other such details. Let us sit down and list our many duties: what could be done by someone else who cannot perform our particular ministerial functions? Ah, you say, but how to get others to do them? One simple way is to have each member fill out a questionnaire as he enters the church fellowship; let him indicate his talents, experience and preferences. Then issue a challenging invitation to the best fitted.

A good executive never does what others can do.

No. 4—Praise in Public—Correct in Private

This rule is so obvious and yet it is frequently broken by ministers. Visiting in another church I heard an evangelist describe with great gusto (and evident enjoyment) how one of his brethren in the pulpit had "taken the hide off Mr. ______ and publicly nailed it on the wall!" I doubt the benefit of this procedure. In my own church I had a minister supply the pulpit during my absence. Noticing only two or three of the deacons present he introduced his sermon by "bawling out" the absentees—"Not supporting the pastor,"—"Delinquent in their duties," he thundered, while the few loyal officers present turned various shades of pink from embarrassment. (One name is now permanently off our supply list!)

On the other hand, how much could be added to the sum total of a church's esprit de corps if suitable recognition was made publicly of any task well done. The casual "thanks!" might be extended to a letter that the recipient might prize for years, or better still, at some informal social gathering to award a little gift or memento with the words of praise finding amplifications against the sounding-board of the larger group.

A good executive will praise in public—correct in private.

No. 5—Plan the Program to the Strongest Member

The Advisory Council of our little country church was discussing a projected week of special meetings. "Where shall we hold the meeting?" was the item at debate. We had a fairly large sanctuary plus a small room in the back. The merits of both were fully discussed and the issue settled when an old lady, one of the saints, said quietly, "I think we ought to have faith for the larger room."

How many churches are doomed to a mediocre existence and a continued decline in influence because their leaders constantly gear their plans to the weakest member or the lowest common denominator of interest! e.g. A visual aid program is suggested. Good! But it is sabotaged before it is actually under way for the committee decides to buy the cheapest equipment and the least expensive films, not realizing that only the best calls forth the best; or the proposal is made to extend our youth work—but with the proviso that it shall not cost anything! Where there is no challenge there can be no growth. While the group may not reach the maximum desired in any project it must certainly add to its stature if honest work is done.

A man's grasp must exceed his grasp
Else what's a heaven for?

A good executive plans his program to the strongest member.

No. 6—The Way to Hold Is to Let Go

When someone in a key position in church life resigns, one's first impulse is to recite to him or her a long list of

(Turn to page 36)

---

*Minister, First Baptist Church, Alton, Illinois.

AN EASTER SERVICE WITH SERMON

Calvary and Beyond

*by C. Wesley Cope**

Organ Prelude—

(*Choir enters and is seated. At conclusion of prelude minister says*:)

"And when they had sung an hymn, they went out into the Mount of Olives. And they came to a place which was called Gethsemane: and he saith to his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed. . . . Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will but what thou wilt."

Anthem—

"Triumph"—Ivan Kortkamp

MINISTER: "Then cometh he to his disciples and saith unto them; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people. And forthwith he came to Jesus and said, Hail, Master, and kissed him. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. They did spit on his face, and buffetted him; and others smote him with the palms of their hands. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Pilate sent him to Herod who questioned him, and with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. Pilate, willing to content the people, delivered Jesus, when he had scourged him, to be crucified. And the soldiers clothed him with purple, and platted a crown of thorns, and put it about his head. And when they had mocked him, they took off the purple from him, and led him out to crucify him."

Hymn—Choir and Congregation—

"Throned upon that awful tree"

MINISTER: "They nailed him to the cross. Rome had adopted that mode of execution from Carthage. The most dreadful of all tortures, it was devised to rack every part of the body, and to prolong the suffering over many hours. A familiar spectacle with many degrading associations, it was tormenting, it was ignominious. The Jewish law had pronounced a curse on those who suffered it. And they nailed him to the cross."

Anthem—

"The message of the cross"—Johnson

MINISTER: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour; and when Jesus had cried with a loud voice, he said, Father, into thy hands I command my spirit: and having said thus, he gave up the ghost."

Anthem—

"O sacred head now wounded"—Bach

Meditation on the Cross—

The minister

Three crosses on a bleak hill. They spell out the incredible tragedy of the ages, the crucifixion of Calvary. For on the central cross hung a man the like of which Palestine had never seen before. He had come into their midst, a young man out of the village of Nazareth, a carpenter's son. At first it seemed as if he were worthy of a place in the line of the great prophets of Israel. He reminded the people so much of the prophets. There was that same certainty of intimate communion with Jehovah. There was that same declaration of the will of the Eternal for his chosen people. There was that same zeal. But there was more than that—more that made the people wonder. For there was a winsomeness about him, and an authority, that when you saw him, or heard him, you wondered, who is this? Truly never man spake as he. Then, too, the love and compassion of the man was overwhelming. Sorrow and suffering disappeared under the touch of his hand. Into life flowed a healing love. They sensed that he was more than a wonder-worker, for he did not perform his mighty acts of healing to attract attention but

THE CHAPEL, FIRST METHODIST CHURCH, FLUSHING, NEW YORK

This little chapel is open every day for prayer. On Sundays the primary department uses it for worship and in the evening three fellowship groups and the young adults use it at different hours. It may be the most used unit of the new church.

---

*Minister, St. Paul's United Church, Paris, Ontario, Canada.

to bestow love upon mankind. The people were amazed. In the privacy of their homes he was the subject of their conversation. Men and women, coming under his spell, followed him. Others could not make that decision but felt at the same time a hollowness in life that they knew could only be filled by going the way of the Galilean.

They watched with interest the tension develop between him and the Scribes and Pharisees. Sometimes he was bitter in his denunciation of them. It seemed that they were the hope of Israel, yet they were failing to give positive, dynamic, leadership. The hierarchy seemed intent on keeping things as they were and there was something of the revolutionary about this Galilean. Then, in the hearts of men and women, there flamed a conviction—he is the Messiah. Here is our hope. He will cast down the foreign power whose yoke is about our neck. He will establish anew the ancient kingdom. They felt that was the answer. But it seemed as if he denied this. Certainly he seemed to be travelling in another way. Many did not know what to believe. But the Scribes and Pharisees understood, only too well. Their opposition mounted. Here was an upstart with whom they had to deal and that immediately. And deal with him they did. They arranged his crucifixion. And he hung on the central cross.

There on Golgotha his enemies taunted him. . . . "Save thyself, come down from the cross." The chief priests joined in mocking him. . . "He saved others, himself he cannot save." "Let Christ the King of Israel descend now from the cross, that we may see and believe." So they denied him. They denied that he was the Christ, the Son of the living God.

He came that man might live. Now look at him. He hangs there. He dies like any other man. He is finished.

But look again. Do you see the dark clouds gathering? Do you feel a current in the air? Do you see the jagged lightning? Down in Jerusalem the temple veil is rent in twain! Listen—on that hill, in the midst of an earthquake, a centurion looks up and speaks, not to taunt nor to mock—"Truly this man was the Son of God. This was a righteous man."

Hymn—

Congregation and choir—"When I survey the wondrous cross"

MINISTER: "And behold there was a man named Joseph, a counsellor; and he was a good man, and a just: he was of Arimathea a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn of stone, wherein never man before was laid, and rolled a stone unto the door of the sepulchre. And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll away the stone? Who shall lift the burden of man'?"

Anthem—

"Who shall roll away the stone?"—Lowden

MINISTER: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death by man came also the resurrection of the dead. . . . Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Solo—

"Christ is risen"

MINISTER: "Why seek ye the living among the dead? He is not here, but is risen."

Christ is arisen.
Joy to thee, mortal!
Out of His prison,
Forth from its portal!
Christ is not sleeping,
Seek Him no longer;
Strong was His keeping,
Jesus was stronger.

Christ is arisen.
Seek Him not here;
Lonely His prison,
Empty His bier;
Vain His entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen.
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth
His shroud to the sod;
Risen, He liveth,
And liveth to God.
—Easter Chorus from Faust

Anthem—

"Oh tell us, where is he?"—Miles

MINISTER: "And the angel answered and said unto the women, 'Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you'."

Solo—

"In the end of the Sabbath"—Speaks

MINISTER: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

Anthem—

"I am he that liveth"—Frey

MINISTER: "The road from Bethlehem to Calvary was long and treacherous. There were milestones along the way. Nazareth and the happy hours at home . . . the river Jordan and a voice at his baptism, 'This is my beloved Son' . . . the wilderness and the temptation . . . Galilee, Judea, the sea, the hills . . . Capernaum, Jericho, Bethany, and Jerusalem . . . the temple, the Upper Room, the garden of Gethsemane, the palaces of Herod and Pilate, of Annas and Caiaphas . . . the cross and death, the tomb and life . . . these were the milestones of him who rose to live for evermore. Because he lives we too shall live."

Solo—

"The victory of Easter"—Ohlson

Meditation on the Resurrection

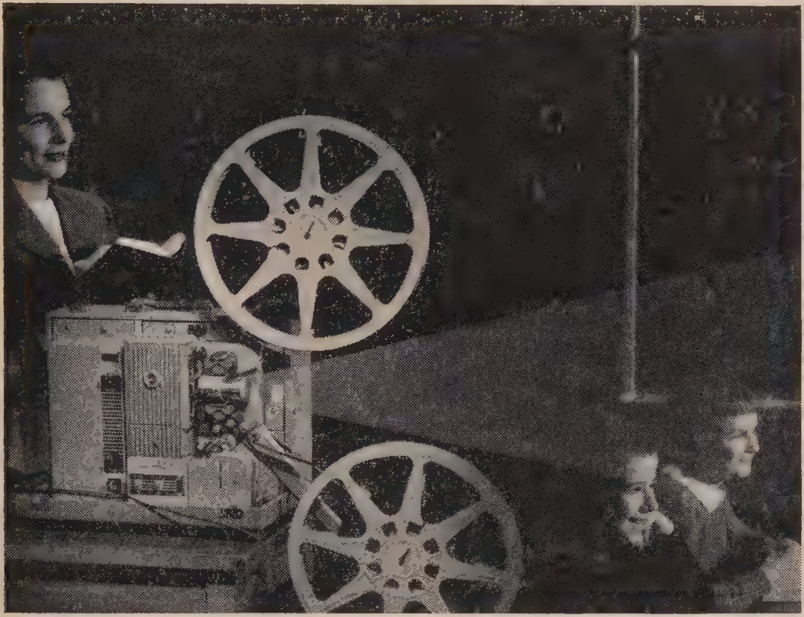
The minister

Life's last word is not a cross but an Easter morn, not a corpse in a tomb but a risen Lord in a garden. "We have proof in our religion that you haven't in yours," interrupted a Moslem one day while the Christian preacher was speaking, "for when we go to Arabia we can find the tomb of the Prophet, so that we have proof that he lived. But when you go to Jerusalem you cannot be sure you have the burial place of Jesus. You have no tomb as we have."

"True," replied the preacher, "we have no tomb in our religion because we have no corpse. We have a living Christ."

He met them in the garden, the risen, unexpected Lord. He met them on the way to Emmaus, and their hearts burned within them as he opened to them the Scriptures and he was known to them as he broke bread and blessed it. The terrified disciples, their hearts broken by the tragedy of Calvary, made now more afraid by the reports of the idle tomb, were visited by him. "Peace be unto you." "But they were terrified the more, frightened because they thought they saw a spirit. And he said unto them, 'Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet,

Who'd ever guess that oil could be the enemy of sound projector performance?



Kodascope *Pageant* Sound Projector

Lists at only **$400**, including speaker for classrooms and small auditoriums

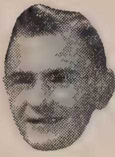
For that's exactly what has been proved in thousands of churches and schools using sound projectors. Sometimes *too little oil* has been the trouble. Equally as often, *too much oil.* One causes wear and breakdown. The other gums up parts, stalls motors, smears valuable films.

Kodak engineers determined to dispel this problem before introducing their sensational sound-and-silent 16mm. Kodascope Pageant Sound Projector. "We'll eliminate the oilcan altogether by permanently prelubricating our machines at the factory." And, through the use of oil-impregnated bearings, sealed-in-oil bearings, "lifetime" oil-retaining pads, low-friction nylon gears, and a minimum of moving parts—that's exactly what they did!

Four more leading Audio-Visual Dealers give their opinions about the Pageant below. Ask *your* Kodak Audio-Visual Dealer to demonstrate this fine projector. (Or mail the coupon.) Then you will quickly understand why on over-all performance—simple operation—brilliant screening—natural sound—*and freedom from service trouble*—the Kodascope Pageant Sound Projector stands alone.

"... Everybody and nobody oils institutional projectors. RESULT: Complete breakdown or faulty operation. Stated in schoolman's terms: when P means projector and O means oil, P minus O equals TROUBLE ... and P plus O^2 equals TROUBLE. The Kodascope Pageant Sound Projector, by permanent factory lubrication, has eliminated this problem!"

Donald C. Hallenbeck
Hallenbeck & Riley, Albany, New York

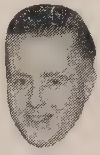


"... Not many people realize that oiling a projector too much is as bad as oiling it too little. The majority of our shop's repairs are caused by improper oiling. Yet we've *never* had to service a Kodascope Pageant Projector because of lubrication difficulties!"

W. J. Schap
Artz Studio & Camera Shop, Aberdeen, South Dakota

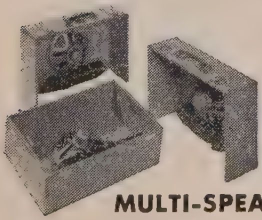
"... We dubbed him 'Oil-Can Dan.' He had charge of a number of projectors we sold to this institution. No matter how many times we warned him on overoiling, the machines made regular trips to our repair shop. We're going all out for the Pageant and its permanent prelubrication feature. We're sure we'll eliminate over 75% of our complaints ..."

Robert S. Franzoni, *President*
Wilson Sports Equipment Co., Inc.
Rutland, Vermont



"... There are a lot of fine features in the Pageant. But I can't think of any one that is more important from the standpoint of customer satisfaction than permanent lubrication. It keeps Pageants in use where they will do the most good—especially important to schoolmen who operate on busy schedules these days ..."

J. Austin Corcoran
Claus Gelotte, Inc., Cambridge, Mass.



MULTI-SPEAKER UNIT
Lists at only $92.50
3 extra speakers in matching case for auditorium use.

MOTION PICTURES
... teach, train, entertain

Prices subject to change without notice

Send This Coupon Today . . .

114

EASTMAN KODAK COMPANY, Rochester 4, N. Y.

☐ *Send me name of nearest Kodak Audio-Visual Dealer.*
☐ *Complete information on the 16mm. Kodascope Pageant Sound Projector.*

NAME____________________
ORGANIZATION____________________
ADDRESS____________________
CITY____________________ (Zone) STATE__________

Kodak
TRADE-MARK

that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have'." (Luke 24:38, 39) Again the cry of "peace be unto you" as he entered the room where the disciples were. "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John 20:27) Then on the Sea of Tiberias, "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord; thou knowest that I love thee." "Feed my lambs." "Lo, I am with you alway, even unto the end of the world."

"There are also many other things which Jesus did," declares John, "the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written."

Jesus has risen from the dead. The God of love has declared his righteousness; the God of righteousness has certified his love by raising from the dead the sinless Son of Man. James Denney has written in "Jesus and the Gospel," "It ought to be apparent that, so far as the fact of the resurrection of Jesus is concerned, the narratives of the Evangelists are quite the least important part of the evidence. . . . It is not this or that in the New Testament . . . which is primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from the beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the Risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the church in the extraordinary spiritual vitality which confronts us in the New Testament."

The power of the Risen Christ descended upon living men with a transforming touch. Men were quickened by a new spiritual dynamic. Stumbling, fumbling, disillusioned, disheartened followers gathered out of nowhere to radiate confidence and conviction in a transfiguring faith that set the church in motion.

He is risen! "Lo, I am with you alway, even unto the end of the world." To us he has given his spirit, that we, too, might live.

Anthem—
"Alleluia"—Christie
The Offering
Organ Offertory
Prayer of Dedication
Hymn—Choir and Congregation—
"Christ, the Lord, is risen today"
Benediction and Choral Amen
Organ Postlude

Need Parking Space?

(From page 14)

viding parking space for those who do drive. But more than that, every member of the church has a stake in our present property, and should be interested in improving it and maintaining it.

The membership of the church has been divided into twenty geographical areas. In each area, interested persons will call upon the members to ascertain their interest in the project and to obtain gifts or pledges toward the project.

There is to be no "high pressure" campaign. This is simply a congregation of loyal people, working together to achieve a worth-while goal.

The lot to be purchased has been divided into square yards. There are approximately 1,134 square yards. Each square yard will cost the congregation $15.00. This includes both the cost of the property and its conversion into a parking lot.

A unit of nine square yards will cost	$135.00
Three square yards will cost	45.00
One square yard will cost	15.00

What Methods of Giving May Be Chosen?

Naturally, we need as much money as possible in cash. But we realize that there are persons who cannot contribute in that way. Therefore, the following methods of making contributions are suggested:

1. Cash gifts.
2. Pledges, to be paid either
   a. partly cash and the balance in monthly payments.
   b. weekly or monthly payments of entire amount.

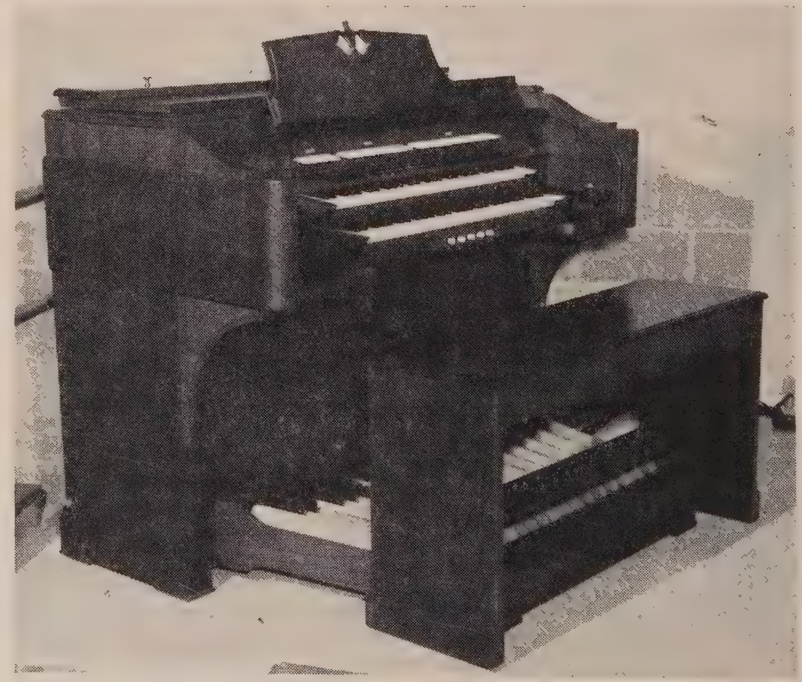
Bethel people have always supported their church generously. This is the first campaign for additional funds in twelve years. Please think this matter over prayerfully, and then do the best you can. Remember that "God loveth a cheerful giver."

CLEVELAND LAYMAN GETS CHRISTIAN EDUCATION AWARD

Cincinnati, Ohio—A Cleveland man who retired from a brilliant industrial career at forty to devote his time to church and community causes won the 1953 Russell Colgate award for outstanding achievement in Christian education.

He is Fred Ramsey, former president of the Perfection Stove Company of Cleveland. As a boy of fourteen, Mr. Ramsey went to work in the firm's stockroom. Rising rapidly, he became president of the company at thirty-three and retired seven years later.

Announcement of the award was made by Dr. Walter M. Howlett of New York, chairman of the awards committee of the National Council of Churches' Division of Christian Education.—RNS



WORLD'S LARGEST ELECTRONIC ORGAN

Can an electronic organ give sufficient sound for an auditorium with a floor area of 54,000 feet? That was the problem for engineers when The Wurlitzer Company was asked to install an organ in McGaw Memorial Hall at Northwestern University. The answer was seven sound cabinets. McGaw Memorial Hall is used for basketball, student rallies and special religious services.

MAUNDY THURSDAY CANDLE-LIGHT COMMUNION SERVICE*

A Silent Prayer before the Processional:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins, which we from time to time have committed, by thought, word and deed, against Thy divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life. To the honor and glory of Thy name. Through Jesus Christ our Lord. Amen.

Organ Meditation:

Processional—"O Sacred Head Now Wounded."

Invocation—"O God, Who by the work of Thy dear Son hast consecrated for us a new and living way into the holiest of all: grant unto us, we beseech Thee, the assurance of Thy mercy, and sanctify us by Thy Holy Spirit, that, drawing near unto Thee with a pure heart and undefiled conscience, we may offer unto Thee a sacrifice in righteousness: through Jesus Christ our Lord." Amen.

Hymn (seated)—"When I Survey the Wondrous Cross" (1st tune).

The Communion Meditation:

Solo—"Thy Rebuke Hath Broken My Heart" (Messiah)—Handel.

Anthem—"O Lord and Is Thy Table Spread" (Last Supper)—Thiman.

The Choral Communion

The Collect—Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Christ our Lord. Amen.

MINISTER: God spake these words and said—I am the Lord thy God; thou shalt have none other Gods but Me.

RESPONSE: Lord have mercy upon us, and incline our hearts to keep this law. (Repeat until after the Ninth Commandment.)

MINISTER: Thou shalt not make to thyself any graven image, nor the likeness of anything, thou shalt not bow down and worship them. (Response.)

Thou shalt not take the name of

---

*As used in the First Congregational Church, San Diego, California. Walter H. Stark, minister.

How to keep your church alive throughout the week

Send your congregation copies of sermons, inspirational messages, church activity calendars and bulletins during the week.

The new features of MODERN mimeographing makes it easy for secretaries and volunteers to produce sharp, clear copies in one or more colors. And there is an A. B. Dick mimeograph to meet your particular requirements, fit your particular budget.

Special A. B. Dick products for churches include a portfolio filled with ideas, with easy-to-trace illustrations and with headings for all church activities. There is a Mimeoscope® illuminated drawing board—a 4-page church calendar stencil and an addressing stencil sheet that makes your mimeograph double as an addressing machine.

And there is a new booklet, "How Mr. Tuggleby Bought a Mimeograph." It tells you all the ways you can use MODERN mimeographing—tells you about all the models of A. B. Dick mimeographs. For a free copy simply mail the coupon below. A. B. Dick mimeograph products are used with all makes of suitable stencil duplicating products.

A·B·DICK
THE FIRST NAME IN DUPLICATING

A. B. DICK COMPANY, Dept. CM-353-S
5700 Touhy Avenue, Chicago 31, Illinois

Without obligation send me:—

☐ FREE copy of the booklet, "How Mr. Tuggleby Bought a Mimeograph."
☐ A. B. Dick special products for churches.

Name__________ Position__________
Church__________
Address__________
City__________ State__________

the Lord thy God in vain. (Response.)

Remember that thou keep the Sabbath-day holy. (Response.)

Honor thy father and thy mother. (Response.)

Thou shalt do no murder. (Response.)

Thou shalt cherish no impure desire. (Response.)

Thou shalt not steal. (Response.)

Thou shalt not bear false witness against thy neighbor. (Response.)

Thou shalt not covet.

RESPONSE: Lord have mercy upon us and write all these Thy laws in our hearts, we beseech Thee.

MINISTER: Hear also what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it; thou shalt love thy neighbor as theyself. On these two commandments hang all the laws and the prophets.

Hear what comfortable words Christ saith unto all who truly turn to him:

Come unto me all ye that labor and are heavy laden, and I will give you rest. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Prayer: It is very meet and right and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Holy Lord, Father Almighty. Everlasting God, Who didst create the heavens and the earth and all that in them is, Who didst make man in thine own image, and Whose tender mercies are over all thy works.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee, and saying:

Choir—"Sanctus" (Requiem)—Faure.

Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of Thy glory.
Glory be to Thee, O Lord most high.

Prayer and Ordinance—All glory be to Thee, Almighty God, for that Thou of Thy tender mercy didst give Thine only Son Jesus Christ, to take our nature upon Him, and to suffer death upon the cross for our redemption; Who made there a full, perfect and sufficient sacrifice for the sins of the whole world: Who in the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said, Take, eat, this

(Turn to page 70)

THE SOIL BELONGS TO GOD

Reverence for Life

by *Frank H. Ballard**

MY subject this month is a continuation of what I wrote for the January issue. I discussed Albert Schweitzer and his teachings on reverence for life. I spoke first about reverence for life below us with special reference to the animal creation, and pointed out how one of the characteristics of the real saint is that he loves and is loved by dumb creatures.

I spoke in the second place about human life and about reverence for man as man independent of a person's wealth or learning or social position and cited Abraham Lincoln as in this respect one of the great Christians.

I spoke in the third place about reverence for God which expresses itself both in worship and in conduct. These were great themes and all I could do was to pick out a few points from a great mass of material. I want now to make use of the same divisions to say some of the other things I wanted to say then.

I

In dealing with life below the human level I want to speak not of animals, birds or insects but of the soil.

In parts of America there are large areas which are today vast scenes of desolation where not long ago there were prosperous farms and happy villages. The people have moved to other parts, the buildings, if not altogether demolished, are falling into decay. Where once there was good fertile soil there is now dust driven by great winds. No one can live comfortably there for hardly anything will grow. Why? Because instead of having respect for the soil, men took too much out of it and put too little into it. They tried to get one hundred harvests where they ought to have been content with one. They wanted to get rich and they had no sense of responsibility for coming generations. In the end they impoverished themselves and created a problem which has been called one greater than any political problem. On fifty-six per cent of the land surface of the United States a quarter or more of the soil has been lost. And there are similar problems elsewhere.

That is what happens when covetousness takes the place of reverence. And other horrible things soon appear. A few years before the last war great quantities of food were destroyed for what men called economic reasons. Thirty thousand gallons of milk were poured into the Clyde, thirty million bags of coffee were destroyed in Brazil, millions of pounds worth of wheat were also destroyed in the United States and the Argentine. People suffering from malaria could not get sufficient quantities of quinine, yet in order to keep prices up, its production was drastically curtailed. There are people ready to excuse it all and if they restrict themselves to economics (which has had undue prominence given to it in recent years) they may make out an arguable case. It would never have happened if reverence for life had been put above financial considerations.

By way of contrast let us go back to an ancient civilization. The Hebrews of Biblical times were a primitive people. Their methods of agriculture were slow and laborious. They scattered seed and gathered harvests by manual labor. They used oxen for ploughing and threshed the corn with flails on their own floors. They never dreamed of our manures and machinery which have caused a revolution in farming. But they did not turn arable land into deserts nor wantonly destroy harvests. That would have seemed to them not only stupidity but sacrilege, for they believed that the earth is the Lord's and the fulness thereof. They therefore thought that the fruits of the earth were in some way sacred. Even a scrap of bread would not be left to be trampled under foot but placed in the crevice of a wall or on the branch of a tree where at least it might feed the birds of the air. The common loaf was not common. It had an element of nobility and mystery because it had been touched by the hand of God. How deeply Jesus Christ reverenced food is obvious to everyone who studies the New Testament and it is not without significance that the risen Lord was known to his disciples in the breaking of the bread.

What are we to do with the products of the earth? That is a leading question at this time and it depends upon

---

*Dr. Ballard, former moderator of the British Free Church Council, is now serving the church in Linton, Cambridgeshire, England.

CHURCH ARCHITECTURE AWARDS MADE

Washington, D. C.—Harold E. Wagoner of Philadelphia was named top church architect of the year here.

Mr. Wagoner designed several Presbyterian churches which won first awards in the annual contest conducted under the auspices of the Church Architectural Guild of America and the Bureau of Church Building and Architecture of the National Council of Churches.

First Presbyterian Church of South Bend, Indiana, was judged the best-designed church seating more than 350 persons, constructed in 1952. Mr. Wagoner was the architect and also designed Second Presbyterian Church of Memphis, Tennessee, which was awarded second place.

The Community Church of Glen Rock, New Jersey, designed by Moore and Hutchins of New York, was given the third place award. Honorable mention went to St. John's-on-the-Lake Methodist Church, Miami, Florida, designed by A. Anselm Fink of Philadelphia.

A newcomer to the rank of church architects, Malcolm Duncan of New York, captured first prize for churches seating less than 350. He designed a modernistic and functional building that will serve the Levittown Community Church in the completely new residential city of Levittown, Pennsylvania, which is being built to house workers at the new U. S. Steel Company plant.

The winning church architecture designs showed a trend toward the traditional. Mr. Duncan's was the only modernistic design which won praise from the judges.

Entries indicated that the "L shaped" church edifice with the sanctuary in one wing and church school in the other is being favored. In this setup a modified steeple is in the center rather than in the traditional spot in the front of the church.

The best-designed religious education building was judged to be that erected by First Presbyterian Church of San Bernardino, California. Second place went to First Baptist Church of Greensboro, North Carolina, and third place to First Methodist Church of Middletown, Ohio.

Mr. Wagoner received the award for the best alteration and renovation plan of the year for his work on First Presbyterian Church, Pittsburgh.

Although an award was scheduled for the best chancel design it was not presented because the judges said they were critical of the present trend in this field.

"There is no room for the choir," one judge protested, "and I don't like the way they are tending to block off the whole front of the church."—RNS

Eliminates Harmful
MOISTURE
from Pianos and Organs
ELECTRIC
DAMPP-CHASER®

On sale at most piano and music stores.* If they or their technician* cannot supply you, simply send

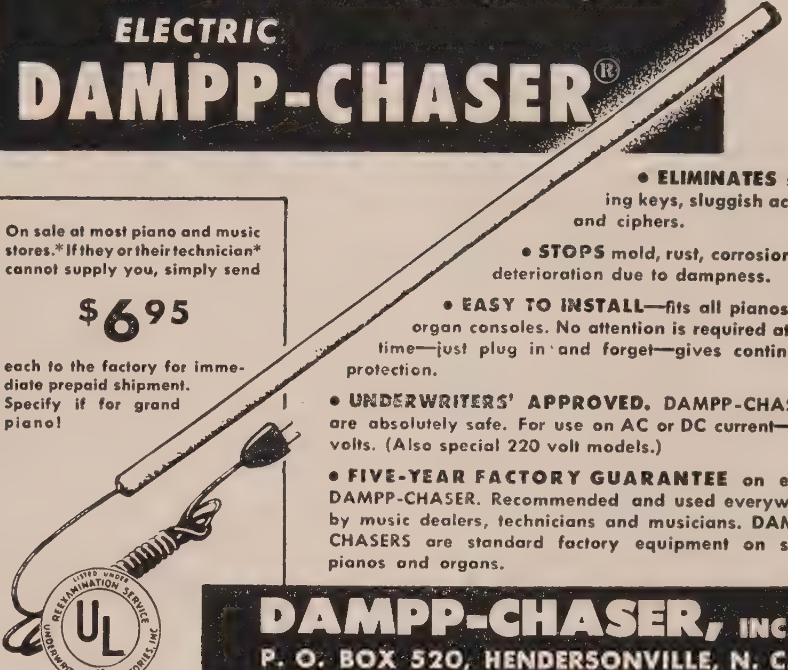
$6.95

each to the factory for immediate prepaid shipment. Specify if for grand piano!

- **ELIMINATES** sticking keys, sluggish actions and ciphers.
- **STOPS** mold, rust, corrosion and deterioration due to dampness.
- **EASY TO INSTALL**—fits all pianos and organ consoles. No attention is required at any time—just plug in and forget—gives continuous protection.
- **UNDERWRITERS' APPROVED.** DAMPP-CHASERS are absolutely safe. For use on AC or DC current—117 volts. (Also special 220 volt models.)
- **FIVE-YEAR FACTORY GUARANTEE** on every DAMPP-CHASER. Recommended and used everywhere by music dealers, technicians and musicians. DAMPP-CHASERS are standard factory equipment on some pianos and organs.

DAMPP-CHASER, INC.
P. O. BOX 520, HENDERSONVILLE, N. C.

*DEALERSHIPS OPEN TO STORES AND TECHNICIANS


LISTED UNDER REEXAMINATION SERVICE OF UNDERWRITERS' LABORATORIES, INC.
UL

SCHEDULE TWO RELIGIOUS THREE-DIMENSIONAL MOVIES

Atlanta, Georgia—Two of the eleven three-dimensional movies Twentieth Century-Fox plans to make this year will be on religious subjects, it was announced here by Harry Ballance, southern division manager of the film company.

One will be a version in color of "A Man Named Peter," Mrs. Catherine Marshall's best-selling story about her late husband who was chaplain of the U. S. Senate. The other will be a film adaptation of "The Robe," the late Lloyd C. Douglas' best-seller religious novel.

The company recently announced that it would begin utilizing a newly-perfected three-dimensional process called Cinemascope.

Under the process, all scenes of a movie are photographed simultaneously by three cameras from different angles. In the theatre, the three films are thrown onto the screen from separate projectors, giving a stereoscopic and startlingly lifelike appearance to the movie.—RNS

LISTS 'SEVEN DEADLY SINS' FOR MINISTERS

Los Angeles—A list of "seven deadly sins" for clergymen was given here by Dr. Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley.

Dr. Harkness offered her list of "occupational hazards" at the fifth annual Ministers Convocation at the University of Southern California. They are:

(1) Spiritual pride
(2) Feverish over-activity
(3) Under-activity
(4) Eagerness for praise
(5) Accepting material standards of success
(6) Dark night of the soul
(7) Double-mindedness — in which one wishes to please God but also wants to please himself

Dr. Harkness said ministers want approval and promotion like anyone else and often let this desire unconsciously set their standards.

"A minister's pride often leads to restless activity without sufficient prayer or trust in God," she said. "He reacts by losing working efficiency and falls into spiritual frustration—RNS the kind of faith we possess. If we believe that the chief end of man is to make money we shall create more deserts and destroy more food and what still remains the nations will bitterly fight for. If we learn a religious attitude even to the soil, we shall turn out inventions to our own good and to the profit of coming generations and every harvest will be a season of praise.

II

Now let us think for a few minutes about life on the human plane — about reverence for every child of God whatever his or her condition.

Most nations have distinctive traits and ideals. In China it was the scholar who was especially respected, in Germany the warrior, in India the saint, in Russia it is apparently the proletariat. What would be the characteristic of a nation that was genuinely Christian? I can best indicate the answer if I remind you of what Jesus did and said when men came asking who would be greatest in the Kingdom of Heaven. He took a little child and set him in the midst and said that if men did not become like that little child they would not so much as enter the Kingdom. One imagines that it was a very tiny child, perhaps a babe absolutely dependent upon a mother's care which leads one to say that in this the Roman Catholics seem to have been wise in keeping the figure of the Madonna conspicuous in their churches. One could wish they had not so often been content with crude symbols or invested them with superstitions, but at least they have kept the babe and its mother before the minds of their people. It is all the same, however, whether it was a tiny babe or an inquisitive restless boy or girl our Lord thus placed in the midst. Nor would it matter what race the child represented. Actually, I suppose, it was a Jewish child. It would have made no difference had it been a Gentile. The whole life and teaching of Jesus indicates superiority to these human barriers. It would make no difference to him whether the child had a white skin or a black, a royal garment or a ragged one. I am not suggesting that our Lord preached egalitarianism as it is often preached today. I get the same impression from his words that I get from actual life — that there are people who are worthy of special respect. If, as someone has said, Shakespeare were to enter the room we should involuntarily rise to greet him. If St. John or St. Paul entered we should bow our heads. If the Lord Jesus Christ were to come amongst us in visible form we should instinctively kneel. Or, to pass to our own contemporaries, if the Queen of England crossed our threshold we should welcome her as a subject would welcome a sovereign. She is not only an admirable young woman and mother, but Queen of the realm with all that that means. But beneath all these clear and enduring differences there is reverence to be paid to every child of God. If this had been remembered how impossible some modern philosophies would have been! How impossible, for example, for the Nazis to have said, as one did say, that Fate would never allow a superior people like the Germans to be defeated by a low Mongolian race! How impossible to treat, as some did treat, Poles as slaves and Jews as parasites and black men as "ape-like creatures."

How different life would be today if we learned to reverence all men! There are still people who think meanly of manual workers, especially those who do dirty work. It is one of the advantages of harvest festivals that they help us to realize our indebtedness to such men, and more particularly to the agricultural worker. It is an old truth taught especially by the ancient Hebrews. "An excellent thing," said one rabbi, "is the study of the Law combined with some worthy trade, but all study of the Law apart from manual toil must fail at last and be the cause of sin." Life would be healthier if all able-bodied men did some manual work —as Jesus of Nazareth and Saul of Tarsus did—even if it was only the digging of a garden or the keeping of an allotment.

III

These things however will not come to pass by just saying them. They come best by reverence for the life that is above us, i.e., by the worship of God the Father. That is where all the best Christian teaching is based, and if we depart from it we shall never achieve reverence either for man or soil. The essential word was spoken by our Lord at the time of his temptation in the wilderness when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Fathers and mothers, you do your best service to heaven and earth when you teach your little ones to say "Our Father." You are wise if you teach them to say a prayer every night —wiser still when you encourage them by your own example to seek God in his sanctuary. That is where the modern world is weak and that is where our influence is most needed. Shall we determine here by word and deed to teach to young and old that "the fear of the Lord"—that is reverence for the life above—"is the beginning of wisdom?"

Creative Prayer

(From page 18)

may not obnoxious existences such as disease bacilli be due to the depressed and inadequate thinking of such infant-creators and external obnoxious forms be due to the outworking of such minute but active creations of human thought? The reader has only to think of the proved connections between worry and cancer, anger and blood-poisoning, calamity and lunacy, to see how much support exists for such an hypothesis. Now the view of prayer as creative is the other side of this shield. If man by thinking wrongly can injure himself and others, by thinking rightly he can bless himself and others—he can increase the forces of vitality by making his soul a channel for God into human affairs.

A friend of the writer's, intimately connected with a healing mission conducted by Mr. James Hickson in Hankow, China, declares that one of the most striking effects of the prayers offered in that mission—and they were offered under the belief that Christ would actively heal through such acts of prayer—was the increase of vitality in the patients. It was like the visible fulfilment of Christ's promise, "I am come that ye may have life, and have it more abundantly." So, when the soul really draws near to God in prayer, the actual prayer is that contact of spirit with spirit which really does conduct life—the Power of the Great Creator—as effectively and as truly as the uplifted arm of the tramcar conducts power from the overhead wire.

The Necessity of Prayer

The creative theory of prayer further serves to explain adequately that emphasis upon prayer is an absolute necessity which has hitherto appeared to many to be rather strange in the teaching of Jesus. Here is Jesus assuring us that "the Heavenly Father knoweth that ye have need of all these things," yet urging his disciples to pray that "laborers be sent forth into the vineyard." Surely if God knows he does not need to be asked! Yet Jesus says again and again, "ask" as if it were an absolute necessity. Under the old magical view of prayer as a request across a gap to God, the necessity is not apparent — it is even revolting. Why should God insist upon a formal act of request when matters are so urgent? But if God's only adequate way in upon human affairs is by fully-concentrated souls whose pure desires are fully articulated to themselves and who are ready and eager to give God the complete consent of their being to his use of them, then we see what a necessity even audible prayer is. Who has not learned to purify his aspirations, to rectify his understanding of human need by the attempt to articulate before God his own needs and those of others? Prayer is not pleading with a reluctant or unwilling or semi-powerful God—it is thinking, for one's self and the world, towards God, and thus at last in company with God, using speech as an aid to thought, and using thought as a real force, consecrating one's personality as fully articulated as possible, to be a vehicle of God's creative and re-creative power.

We see, too, in this view the value of energy of desire. The parable of the importunate widow finds its meaning. Our forefathers spoke of wrestling with God. What they really meant was wrestling with the sluggishness of their own natures for the release of emotion appropriate to the urgency and magnitude of human need and of God's passion for its satisfaction.

Such sheer energy of desire may be so much more humanly-created power for God's use in other hearts and lives. Moreover, the significance of multiplying such spiritual energy by corporate prayer can hardly be overestimated. Jesus believed that numbers made a difference in prayer. Is it not possible that we have forfeited the interest of many people in prayer simply because we have allowed them to regard it as a minor religious method divorced from action — a mere thing of words and wishes—instead of what it really was and is in Jesus—a creative cooperation with God on the part of his spiritual children?

An ancient verse expresses this better view of prayer very effectively:

Devoutly look, and naught but wonders shall pass by thee,
Devoutly read, and every book shall edify thee;
Devoutly speak, and then the Word of God speaks through thee,
Devoutly act, and the strength of God acts through thee.

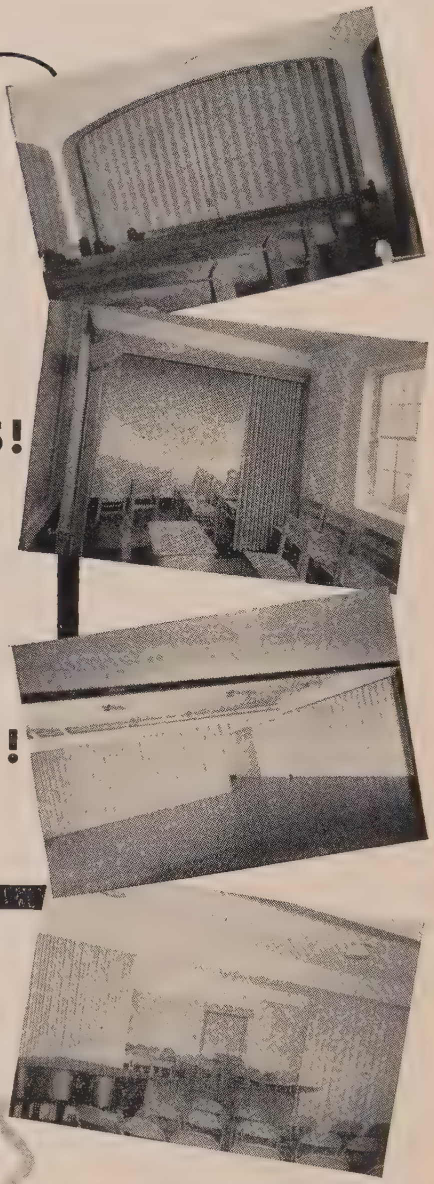
This, mark, is no purely subjective view of prayer. The most objective results accrue to this belief in prayer as a creative activity. It is simply an interpretation of how such objective results are obtained—the human agent is not, as we have hitherto tended to believe, ignored — God does not do things over man's head, but comes through him, using the human resources that prayer puts into his hands. God is Spirit, and his highway through the world is by the spirits of his true children. The Creator goes forth through his praying children to perfect his creation, to rid it of every evil, and to fill it with every blessing.

Re-size your rooms

TO SUIT YOUR NEEDS!

Gain space

WITHOUT REBUILDING!



★ It's easy to re-space your church buildings with quiet, dignified, harmonious FOLDOOR. This famous fabric-covered folding door makes your space completely flexible—makes yesterday's rooms fit present day needs.

FOLDOOR saves space in every room—saves swing space wasted by ordinary doors, saves stack space over other folding doors, saves many square feet over solid partitions FOLDOOR saves money, too—the cost of extra doors and walls.

Talk it over with your church committee. Point out the fine, washable, durable vinyl-coated fabrics fitting snugly over the rugged steel frame. Point out the smooth, effortless, silent operation—and the beauty and dignity, opened or closed, in any size or color. For further information, look up your nearby FOLDOOR installing distributor, listed in your phone book under "Doors"—or send the coupon below.

FOLDOOR gives you easy, economical solutions to problems like these . . .

- **Not enough room?** Use FOLDOOR'S wonderful flexibility. Open FOLDOOR to handle large church attendance, shut FOLDOOR to close off unneeded space.
- **Not enough rooms?** Separate the social room, the basement, or even the main floor with FOLDOOR. You'll have rooms for every need.
- **Need different rooms?** FOLDOOR helps you create new cloakrooms, choir rooms, social rooms, studies and offices throughout church and church school.

HOLCOMB & HOKE MFG. CO., INC.
Dept. CM-3, 1545 Van Buren St.
Indianapolis 7, Indiana.

Please send descriptive Church Folder to:

Name
Church
Street
City State

HOLCOMB & HOKE
FOLDOOR
THE SMARTEST THING IN DOORS

GOOD FRIDAY SERVICE FEATURES PICTURE

There Is a Green Hill

*by Burnette W. Dowler**

THE creation of a special devotional program always presents a problem. Will we use the same old things over again? What is there new that we can use? What can we do that might be appropriate, yet different? Or shall we just forget the whole thing? In our searching for a new approach to the problem of presenting a special devotional service for the Lenten season, and most especially for Good Friday night, we used what might be called "the same old thing" but we dressed it up a little. We developed a devotional built around a central theme and object of worship, a service in which the congregation takes part, though only through introspection and meditation. Through special lighting effects and techniques we sought to add a deeper feeling and meaning to what might be just another worship service.

Materials Needed

The central object can be one of several things. For our purposes we used a large (three by four feet) picture of Sallman's Head of Christ. A variation of this, is to project various pictures, such as the one above, or "Christ in Gethsemane" or any number of slides depicting this period of Christ's life upon a small center screen.

For our purposes, using the former single picture method, we used two ordinary 300-watt filmstrip cameras and arranged them so that all switches were within reach of the reader's desk which was placed as far as possible to one side of the worship center.

Method

Upon the picture, we first projected a gold colored light that exactly outlined the frame of the canvas. The rest of the church, with the exception of the reader's desk, was in darkness. At the proper place in the service, we superimposed a blue light upon that which was already projected by using a second projector. At the same time, we had a small cross inside the mechanism, fitted to the size of the object of worship, that projected the shadow of the cross upon the face of Christ. The combined colors gave the picture an ethereal effect, while the cross' shadow pointed up the message being presented.

It should be mentioned that all changes in color or in picture are made while the attention of the congregation is fastened upon the soloist, so that the mood or trend of thought is not broken by the sudden imposition of a new picture or color.

Technique

The technique of such a program is very simple. The readings, interspersed with appropriate musical numbers, follow the outline given below. The hymns, however, are more difficult, and upon their reading depends much of the success of the service.

You cannot quote a hymn while it is being played upon the organ and have the rhythm and stanzas come out together. What is required, is for the reader to ad lib between the stanzas to complete the measures, or to write his own words into the words of the hymn and then practice with the organist until all is in harmony. For example the first hymn, "There Is a Green Hill Far Away," might go somewhat as follows depending upon the speed of the reader:

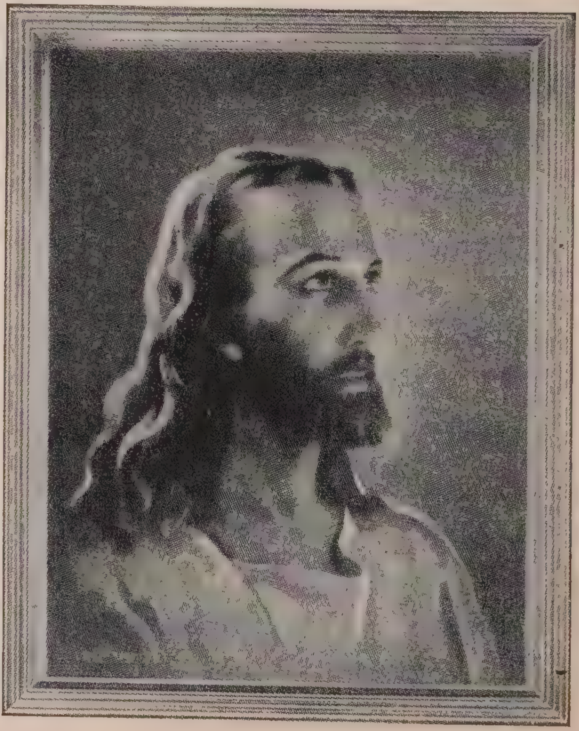
There is a green hill far away,
A hill that stands without a city wall.
The hill whereon our dear Lord was crucified,
Where he suffered, and died to save us all . . .

For the interspersed music, any anthem, duet, or solo can be used, depending upon the talent available, and the theme of the entire devotional service.

Program

The following program, prepared for an adult audience, was given on Good Friday evening. It makes much of silence, and meditation. The final prayer, a directed prayer, is used to point up the message of the service, and through introspection and meditation focus the central theme of the entire devotional.

All hymns quoted are from "The Hymnal," published by the Presbyterian Board of Christian Education, Philadelphia: 1933, but, of course, are to be



THE CHRIST

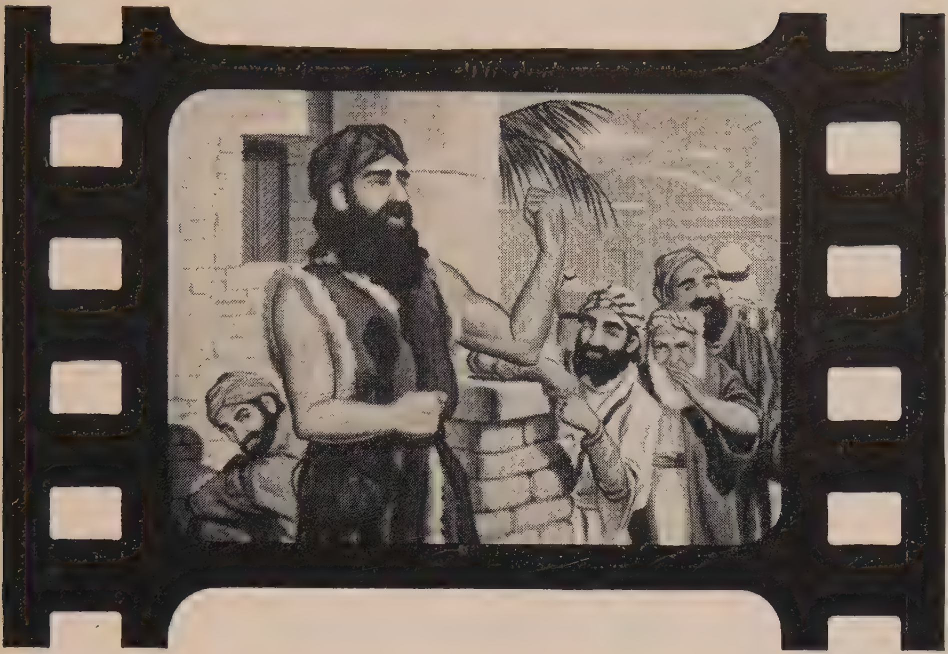
By Warner Sallman

This head of Christ, projected in a colored frame on a white screen, was the focal center for this outstanding Good Friday service.

The illustration is used here through the courtesy of The Warner Press.

---

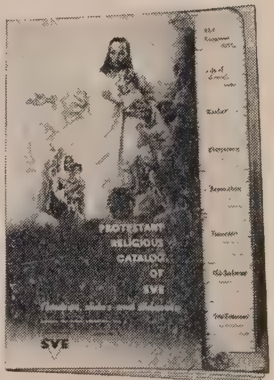
*Princeton Theological Seminary, Princeton, New Jersey.



Amos Makes A Plea For Justice. From the new "Prophets of God" filmstrip release.

SVE PRESENTS
A 56 PAGE CATALOG
OF PROTESTANT RELIGIOUS
FILMSTRIPS AND SLIDES

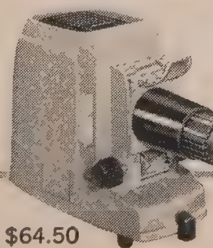
The big, 56 page illustrated SVE catalog presents the world's largest and finest collection of Protestant filmstrips and 2 x 2 color slides. All materials are carefully indexed alphabetically, by subject areas, and recommended grade levels. See how your all-important church school hours can become more meaningful hours . . . hours to be cherished and remembered.



SEND FOR YOUR FREE COPY OF THIS WONDERFUL CATALOG TODAY

the Greatest name in Visual Education . . . SVE

Creator of the internationally famous Instructor, School Master and Skyline projectors.



School Master $64.50

SOCIETY FOR VISUAL EDUCATION, INC. CM-3-53
(A Business Corporation)
1345 Diversey Parkway, Chicago 14, Ill.

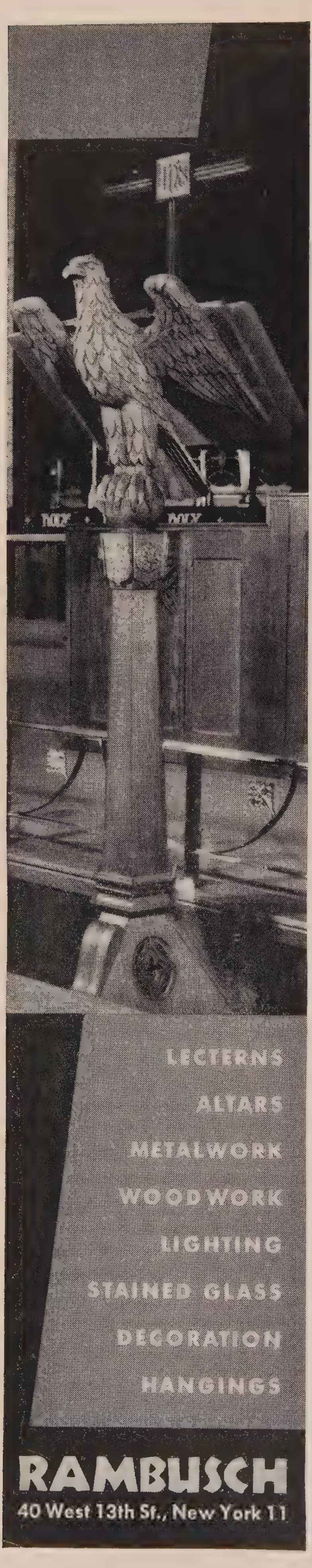
Gentlemen: Please send a free copy of your 56-page Protestant Religious Catalog of filmstrips and slides.

Name____________________

Church____________________

Address____________________

City____________ State________



LECTERNS
ALTARS
METALWORK
WOODWORK
LIGHTING
STAINED GLASS
DECORATION
HANGINGS

RAMBUSCH
40 West 13th St., New York 11

found in most standard hymnals, and while quoted as written, are used in the service as stated above.

The selections of poetry are taken from *Enriching Worship,* by A. J. William Myers, New York: Harper & Brothers, 1949. The thoughts of the directed prayers are to be found in part in *A Diary of Private Prayer,* by John Baillie, New York: Charles Scribner's Sons, 1950.

READER

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Out of our troubles, our doubts, our fears; out of the tumult without, within; out of the darkness of sin and despair, we turn to thee as did the men of old times.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them:

Now, O God, in our time, as we too would see Jesus as he lived and died, as he arose again from the dead, Yea, Lord, hear our voice, and let thine ears be attentive to the noise of our supplications. Our souls waiteth for the Lord even more than they that watch for the morning; I say, more than they that watch for the morning.

I

CHRIST WENT UP INTO THE HILLS ALONE

(Musical Selection)

Then cometh Jesus with them unto a place called Gethsemane. And he took with Him Peter and the two sons of Zebedee. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And He went a little farther and prayed, saying, O My Father, if it be possible, let this cup pass from me: Nevertheless, not as I will, but as Thou wilt. And he cometh unto the disciples, and findeth them asleep.

He went away again the second time and prayed, saying, O My Father, if this cup may not pass from Me, except I drink it, Thy will be done. And he came and found them asleep again. And going away yet a third time, he prayed, saying the same words. Then cometh He to His disciples; and saith unto them, sleep on now, and take your rest; behold the hour is at hand, and the son of Man is betrayed into the hands of sinners. (Matthew 26:36-45)

There is a Green Hill far away, without a city wall
Where the dear Lord was crucified, who died to save us all.
We may not know, we cannot tell, what pains he had to bear
But we believe it was for us, he hung and suffered there.
There was no other good enough to pay the price of sin,
He only could unlock the gates of heaven and let us in.
Oh dearly, dearly was he loved, and we must love Him too
And trust in his redeeming blood, and try his works to do.
(Hymn No. 157)

II

CALVARY

(Musical Selection)

And when they were come unto a place called Golgotha, they crucified Him and parted His garments, casting lots; and sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. There were there two thieves crucified with Him, one on the right hand, and another on the left. (Matthew 27:33, 35-38)

Now, from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, My God, My God, why hast thou forsaken me? And then, Jesus, when he had cried again, yielded up the ghost. (Matthew 27:45-50)

When I survey the wondrous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt upon all my pride.
See, from his head, his hands, his feet,
Sorrow and blood flow mingled down.
Did'er such love and sorrow meet
Or hands compose so rich a crown.
Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.
(Hymn No. 152)

III

WERE YOU THERE?

(Musical Selection)

(It is during this vocal selection that the additional slide is projected upon the picture.)

And they that passed by, reviled him saying, Thou that destroyest the temple and buildest it in three days, save Thyself. If thou be the Son of God, come down from the cross. And likewise, also, the chief priests mocked Him, saying, He saved others, himself he cannot save. If he be the king of the Jews, let Him now come down from the cross, and we will deliver Him. He trusted in God; let Him deliver Him now, if he will have Him; for He said, "I am the Son of God." The thieves also, which were crucified with him, cast the same in His teeth. (Matthew 27:39-44)

Beneath the cross of Jesus, I too would take my stand
The shadow of a mighty rock, within a weary land;
A home within the wilderness, a rest upon the way
From the burning of the noontide heat, and the burden of the day.

Upon the cross of Jesus, mine eyes at times can see
The very dying form of One who suffered there for me.

And from my stricken heart with tears, two wonders I confess,
The wonders of redeeming love, and my unworthiness.

I take, O Cross, thy shadow, for my abiding place;
I ask no other sunshine than the sunshine of His face.
Content to let the world go by, to know no gain nor loss,
My sinful self, my only shame, my glory, all the cross.
(Hymn No. 162)

IV
OH, LOVE THAT WILL NOT LET ME GO

(Musical Selection)

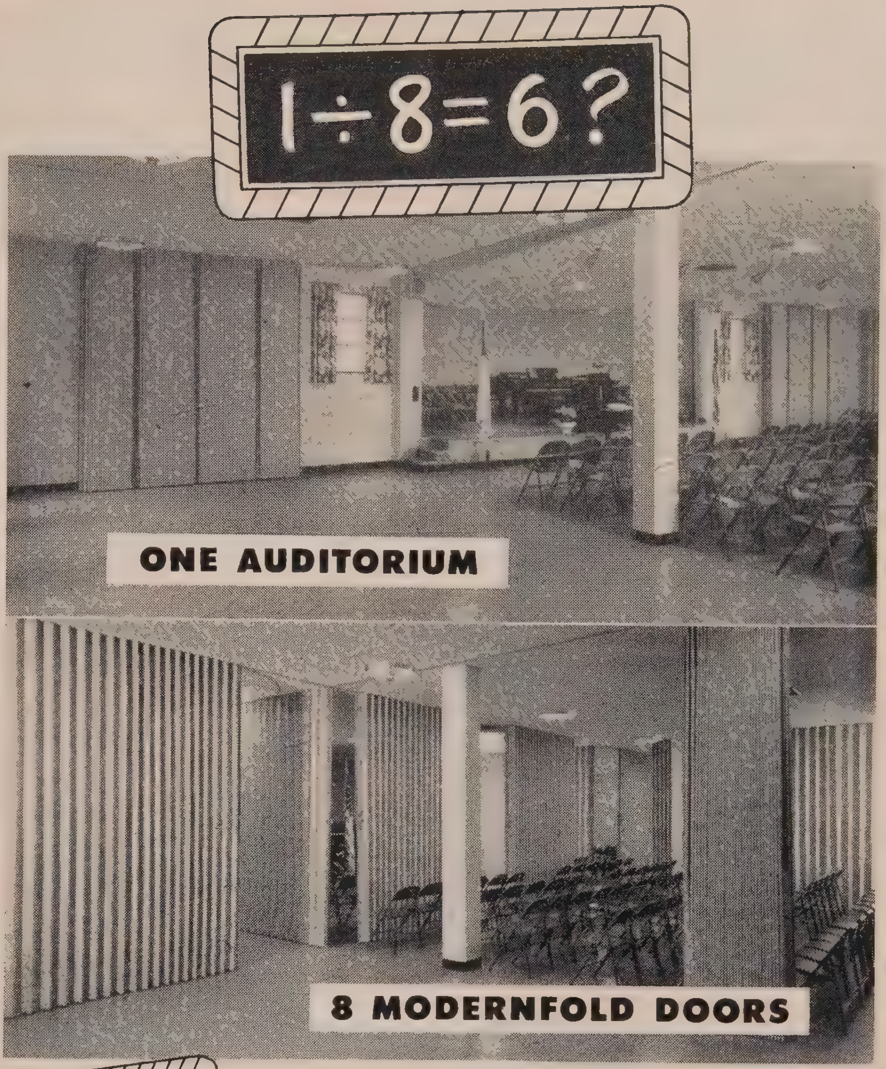
But on the first day of the week, at early dawn, the women came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus Christ, and it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel and as they were affrightened and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of God must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now, they were Mary Magdalene, and Joanna, and Mary, the Mother of James; and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk, and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen clothes by themselves; and he departed to his home, wondering at that which was come to pass. (Luke 24:1-12)

The day of Resurrection, Earth tell it out abroad,
The Passover of gladness, the Passover of God.
From death to life eternal, from this world to the sky
Our Christ hath brought us over, with hymns of victory.

Now, let the heavens be joyful, let earth her song begin
Let the round world keep triumph, and all that is therein,
Let all things seen and unseen, their notes of gladness blend
For Christ the Lord hath risen, our joy that hath no end.
(Hymn No. 166)

In every trembling bud and bloom,
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice;
Yea, in the word the wood thrust brings
I hear Thy voice.



RESULT **Six Sunday School Classrooms**

That's how Cleveland Architects Small, Smith & Reeb solved the problem of adequate Sunday School classrooms for Rocky River Methodist Church. 8 "Modernfold" doors provide up to 6 classrooms in a matter of minutes—right in the church auditorium. When not in use, the "Modernfold" doors are stacked against the wall, completely out of the way.

Handsome, durable "Modernfold" doors are the perfect answer to high construction costs. They can be installed in almost any structure—without remodeling. Sturdy, steel frame and tough vinyl covering enable "Modernfold" doors to operate perfectly through years of hard, constant use. An occasional cleaning is usually the only maintenance needed. Find out how you can get better use from your church building with "Modernfold" doors. Contact your local "Modernfold" distributor—listed under "doors" in your city classified directory, or clip coupon.

NEW CASTLE PRODUCTS
NEW CASTLE, INDIANA
In Canada: Modernfold Doors,
1315 Greene Avenue, Montreal

Copyrighted
New Castle Products, 1953

SOLD AND SERVICED NATIONALLY

NEW CASTLE PRODUCTS
P. O. Box 623, New Castle, Indiana

Please send full details on "Modernfold" doors

Name ....

Address ....

City.............................. Zone...... State..............

Lo! every tulip is a cup
To hold Thy morning's brimming wine;
Drink, O my soul, the wonder up —
Is it not Thine?

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell
I see Him pass.

His old immortal glory wakes
The rushing streams and emerald hills;
His ancient trumpet softly shakes
The daffodils.

Thou are not dead! Thou are the whole
Of life, that quickens in the sod;
Green April is Thy very soul,
Thou great Lord God!
—Chas. Hanson Towne

V

PRAYER FOR EASTERDAY

(Musical Selection)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saidth unto them, Peace be unto You. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then saith Jesus unto them again, Peace be unto you; as My Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. (John 20: 23)

Cheer up friends and neighbors, now it's Easter-tide,
Stop from endless labors, worries put aside;
Men should rise from sadness, evil, folly, strife,
When God's mighty gladness brings the earth to life.

Out from snowdrifts chilly, roused from drowsy hours,
Bluebell wakes and lily; God calls up the flowers!
Into life he raises all the sleeping buds;
Meadows weave his praises, and the spangled woods.

All his truth and beauty, all his righteousness,
Are our joy and duty, bearing his impress;
Look! The earth waits breathless, after winter's strife;
Easter shows man deathless, spring leads death to life.

Ours the more and less is, but changeless all the days,
God revives and blesses, like the sunlight rays.
All mankind is risen, the Easter bells do ring,
While from out their prison, creep the flowers of spring.
—Tr. by Percy Dearmer

Come ye faithful, raise the strain, of triumphant gladness:
God hath brought his people forth, into Joy from sadness.
Now rejoice, Jerusalem, and with true affection
Welcome in unwearied strains, Jesus' resurrection.

'Tis the spring of souls today; Christ hath burst His prison
And from three days sleep in death, as a sun hath risen;
All the winter of our sins, long and dark is flying,
From his light, to whom we give, laud and praise undying.
(Hymn No. 168)

VI

CHRIST IS RISEN!

(Musical Selection)

Strong son of God, immortal love,
Whom we that have not seen thy face,
By faith and faith alone embrace
Believing where we cannot prove.

Thou seemest human and divine
The highest, holiest manhood, thou
Our wills are ours, we know not how,
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And Thou, O Lord, art more than they.

We have but faith, we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness, let it grow.

Behold, we know not anything;
We can but trust that good shall fall
At last — far off — at least, to all,
And every winter, change to spring.
(Hymn No. 175)

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife
And trust that out of night and death shall rise
The dawn of an ampler life;
Rejoice, whatever anguish rend your heart,
That God has given you, for a priceless dower,
To live in these great times and have your part
In freedom's crowning hour.
That you may tell your sons who see the light
I saw the powers of darkness put to flight!
I saw the morning break!
—Owen Seaman

Let us Pray:

O Lord, thou knowest what I am, I cannot hide myself from thee. Thou knowest the inmost thoughts of my mind. Yet, I would not fear thee, for thou art always more ready to forgive than I to repent. Rather, I would remember that from Thy tender mercy Thou didst give thine only Son, that I might live. Even as Christ came forth from the tomb on that great Easter day, so O Lord, through thy grace, I would come forth from my sinful self, that I might walk with thee day by day, and abide in the comforting presence of thy Son, Jesus Christ.

Grant that the remembrance of the blessed life that once was lived out on this common earth, under these ordinary skies, may remain with me in all the tasks and duties of this day, and those which are to come. That I might embrace each day with a new zeal, a new desire to follow after Him who is my life.

May I remember, and seek with his help to follow;
His eagerness, not to be ministered unto, but to minister.
His sympathy with suffering of every kind.
His bravery in the face of his own suffering;
His meekness, so that, when reviled, he reviled not again.
His steadfastness of purpose in keeping to his appointed task.
His simplicity, his self-discipline, his serenity of spirit.
His complete reliance upon Thee, His father, and our Father in heaven.

In each of these ways, as I remember the life that he lived and the life that he has given me, grant me the grace to follow in his footsteps, for I would pray in His Name. Amen.

VII

BE THOU EXALTED

(Musical Selection)

Benediction

Ministerial Executive

(From page 22)

arguments why he shouldn't. But it is seldom a wise procedure. If you hold a worker against his will, his work will be on a par with his stifled inner emotions. If you do not hold him with the arguments, you have paved the way for a strained relationship on both sides and sometimes given the individual an undue sense of his importance.

I know a church where three close friends holding important offices resigned almost simultaneously over a difference of opinion with the minister. As it was a matter of principle the minister held firm as graciously as he could. The church accepted the resignations and proceeded to fill the offices with folks who were quite humble about their abilities to succeed the resigners.

But the whole affair had a salutory effect upon the church. The "resigners" remained in the church and learned a needed lesson, that a church is bigger than any of its "key people," so called.

And the minister who is "jealous" of "his pulpit" seldom if ever allowing another to occupy it may convince his congregation that he has reason to fear the capable work of his brethren!

A good executive knows that the way to hold is to let go.

When You're Laid Up–
Let **MINISTERS LIFE** *provide you with an income, too!*

RATES LOWERED
on "Advance" policy

"Advance" Accident-Sickness Policy . . .
...provides inexpensive peace of mind. In the relatively short time that this policy has been in force, experience has been so good that rates have been substantially reduced—this, in the face of rising costs everywhere! For example, if you are under 25, the quarterly rate is now only $3.00 for accident or illness coverage. Rates for other ages are proportionately low. Simply fill out this coupon to get the complete schedule of benefits. Learn how you can be paid $2,500 for accidental death . . . $1,250 for loss of a hand or foot . . . generous doctor's bill allowance for non-disabling injuries . . . and many other benefits.

SOLD ONLY BY MAIL
Available to professional religious workers, with hospital and surgical benefits for their families.

INQUIRE NOW...
Before Illness or
Accident Strikes

SINCE 1900
L C

THE MINISTERS LIFE & CASUALTY UNION

102 West Franklin Avenue • Minneapolis 4, Minn.
In Canada: 30 Bloor St. W., Toronto 5, Canada

Without obligation, please send "Advance" Policy data. ☐ Life Insurance Data ☐

Name____________________
Address____________________
____
Birth Date__________ Denomination__________

For Neat Church Grounds--QUICKER

there's nothing...absolutely NOTHING like our

PORTABLE INCINERATOR CART

That's why you owe it to your Church, your parishioners, and yourself to learn all there is to know about this time, labor, and money-saving cart that reduces leaves, twigs, papers, all debris to fine ash--with just ONE handling--by ON-THE SPOT disposal!

Pastors, and other Church administrators have written to us about the cart: *"of great value to us"*... "we could not be without one"... *"my most valuable equipment"*... "best investment that could be made"... *"in constant use"*... "filled a long needed want"... *"invaluable"*... "so handy"... etc., etc.

BURNING—Welded steel. Built to last—for years!

CARTING — 18 cu. ft. Several times wheelbarrow capacity.

DUMPING — Perfect balance. All loads easily handled.

It Will Save YOU Time & Money, Too!

Delivered to your door by fast PREPAID Ry. Express

$69.50

uncrated, completely assembled

(Add $12 west of Miss. River)

So RIGHT NOW, while it's on your mind, send for our new descriptive brochure, and get the facts. Or if you already know about our product, proven popular by use, order today for immediate delivery.

COUNTY SPECIALTIES P.O. Box 929M, Stamford, Conn.

WE PAY ALL SHIPPING CHARGES for readers of Church Management

DRIVE-IN SERVICES ARE HERE TO STAY

Hundreds Attend Open Air Services

by *Martin J. Hoeppner**

AFTER three consecutive summers of holding Church Drive-In-Services we are convinced that not only is this form of church service here to stay but there will definitely be an upswing in the number of such services in the coming summers.

The Evangelical Lutheran St. John's Church of Buffalo, New York, began to pioneer for the Niagara Area in the holding of this kind of service during the summer of 1950. Two services were held in the "Sky Way Niagara Drive-In Theater" on Niagara Falls Boulevard. Mr. William Brett, manager of this theater had offered all facilities to the church and to any church which would wish to hold services there. It was decided to do the "booking" of dates for these services through a committee of the Council of Churches so that the management of the theater would be saved embarrassment in case two churches wished the same dates. However, this has not as yet developed since St. John's has only been joined by our new Lutheran Mission of the Good Shepherd, in the area of this Drive-In Theater which has held several successful services there.

The two services in 1950 had 871 and 789 people present. In 1951 we held four services, one at another Drive-In-Theater and our attendances were 735, 788, 548 and 819 and this summer we held all four of our services at the Sky Way Niagara with attendances of 674, 713, 784 and 761. Thus the 1952 total is a few more than 1951 and that despite the fact that the summer of 1952 was hotter and there were more folks away on vacation.

Several times the pastor has been asked to perform Baptisms at these Drive-In Services, and while Christ said—"Go Baptize" without mentioning any place, we do feel that we should rather do this in our own church.

One of the chief factors in making our services so successful was the presence of our fine vested choir under the direction of our Organist Addison W. Buesch. Then, too, this year two men from the church presented us with an electric junior organ which has been a wonderful addition. For music before the service begins we use records of organ music played over the speaker system of the theater.

The Drive-In-Theater furnishes not only its facilities but also a man to run the speaker system and other folks to take general charge. We have our Church Council in full control of the arrangements and each time we hold services the Parks Department furnishes us with a platform which one of the men covers with "grass" borrowed from Forest Lawn Cemetery. From our own cemetery we bring the top of the big tent to shield the pastor and choir from the sun (and from the rain if necessary. But so far on each of our ten Sundays we had fine clear weather.)

---

*The Evangelical Lutheran St. John's Church, Buffalo, New York.

Our ushers greet the folks at the ticket booth and there the cars and the people are counted. It is odd to realize that the average of car occupancy is only three despite the fact that the orphan children come forty-eight strong in one bus and that our own people bring loaded cars of men and women from the old folks home. We have a pick-up service at the church for those who have no transportation and many folks offer neighbors free rides. The ushers also receive the offering and we ask each car load to give their offering to the person seated in the driver's seat and thus the offering is taken in very few minutes because we have plenty (some twenty) ushers. Each one who comes to the service receives a fully mimeographed copy of the service and most people sing along with the choir right in their own cars.

We use most of the Common Service and we try to select hymns that are best known to all.

Some of the "strong" points in favor of these services are: The sick and shut-ins who cannot walk but who can sit in cars are able to attend "church" and they love it. Young couples with new babies and with smaller children can come as full families. We advertise through circulars in the motels along Niagara Falls Boulevard and that brings many tourists. We have a large sign before the theater all week and every night among the "coming attractions" the theater runs a trailor. We send post cards to all our membership and we furnish these cards to our people who in turn invite dozens of their friends in this manner. We also run a paid advertisement in the Saturday Church pages of the local papers.

We urge the unchurched folks to come and we have definitely come to realize that this service robs no one of a chance to worship, even though we hold no service at our church on these Sundays. Our average church attendance during the summer is less than 200 and you can easily see from the figures given earlier, that we have a better than 700 average at the Drive-In.

The sermons are definitely Christ-centered and the pastor tries to make them challenging and understandable to everyone who is present. We preach Christ and his love and we find from many comments that this is just what the folks desire, no matter how they come dressed or with whom they come.

The expenses of course due to our advertising are greater than are our simple services in the church. But the offerings are two and one-half times larger than they are at the church and so we also gain there.

All in all Drive-In-Theater church services are a boon to hundreds of people. They are not spectacular but inspiring and helpful and we know that God blesses us as we worship him there.

I THINK I'LL GO AGAIN TO CHURCH

I went to church this morning,
Quite lonely, tired and blue;
No lofty purpose had I
As I sat within the pew
Except a vague, faint longing
To be somehow born anew.

But early in the service
My weary, wondering mind
Forgot the major object
And left worship far behind
As I fell to judging neighbors
In a way not always kind.

The ushers didn't usher
And the hymns were slow and strange;
The soloist twice flatted
On a note beyond her range;
And when they took the offering,
The wealthy put in change.

The woman right in front of me
Wore vivid hues that clashed;
The deacon with the squeaky shoes
Paraded unabashed;
And Parson Thumper's sermon
Was some old ideas re-hashed.

While still the final hymn dragged on,
With clever strategy
I left the rear pew and escaped
Their sham cordiality;
And as I hurried down the steps
Thought: No one spoke to me!

I went to church this morning,
Yet all this afternoon
My heart has had no singing
And the world is out of tune;
And I know why: I did not try
My own dead tree to prune.

The faults I found this morn were much
The same in Jesus' day
Within the synagogue where he
Each week was wont to pray
With sinners. He! The sinless one!
Did they keep Him away?

I think I'll go again to church
And humbly seek to do
What Christ himself would do if he
Sat down within my pew.
"Be this my Father's house," he'd pray,
"And be all hearts His too."

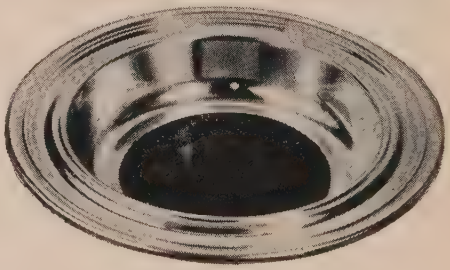
My heart a temple is of sorts,
But if 'tis not swept clean
Of everything that's critical,
Resentful, petty, mean,
I cannot hope to find in church
The greater things unseen.

—Truman Hollis Woodward
East Hartford, Connecticut

For the **RIGHT MOVE**
Call Your Local North American Agent
Consult your classified Telephone Book

COMPLETE PROTECTION for your households goods, when you transfer to another city, is easy. Just let your North American Agent do it. He has professional packers and movers; modern padded vans; central dispatching to assure on-time, door-to-door delivery anywhere in U.S.A. or Canada. Write for free booklet, "Happiest Move." Address . . .

North American VAN LINES Inc.
Dept. C53MI, Ft. Wayne, Ind.



COLLECTION PLATE

Beautifully Made With Attached Red Mat—12 Inches in Diameter

Brass—$10.00
Silverplate—$17.00
Sterling Silver—$75.00

Louis F. Glasier
CHURCH CRAFTSMAN
143 East 54th Street
New York 22, N. Y.

CHURCHES LIKE TO BE SHOWN

Persuading Churches

by John R. Scotford*

SOME men love to sit and fish, others enjoy playing poker, but for me there is no sport more thrilling than that of inoculating churches with new ideas. Nowhere is this more fun than in Vermont, where the populace pretends to be hard-headed and tight-fisted — only they aren't!

Arguing with hundreds of churches in all parts of the country has convinced me that this rule is at least seventy-five per cent true: If you show a congregation something which they feel to be within their capacity and which they are convinced is worth doing, they will do it, and more!

At the same time churches are constituted on the same principle which is celebrated in the ancient conundrum as to why are kisses like a bottle of olives—if you get the first one out, the rest come easy. Your big battle is with your first olive. If a church makes one change, it will make some more.

Admittedly in the persuading of churches I enjoy at least three advantages over the local talent, ministerial and otherwise. I usually come from a distance. I am there by invitation. Somebody is paying for my wisdom, which helps the hearing of most church people. Yet I have achieved about fifty per cent efficiency in my home church laboring for pure love. The principles which have emerged from a very considerable experience should shed some light on the path of the pastor as he seeks to lead his people in new and strange ways. I will suggest five rules.

Don't be in a hurry.

It takes time for most people to develop a friendly feeling toward a new idea. They need to look at it two or three ways, feel it, squeeze it, smell it, and live with it before they can accept it. I find that two meetings on a given problem are three times as effective as one. A little food between sessions adds clarity to the mental process, while sleep is often illuminating in its aftermath. I was once sent to a church which had been quite obstinate in its attitude towards the architectural suggestions which the denominational officials had made. I started in with a suspicious committee at four in the afternoon. We had some fun feeling each other out in a boxing sense, but reached no conclusions. Then four of us had a good dinner together and returned to the church to meet a larger group. By that time all was well, and my suggestions were accepted most happily.

An even better procedure is to arrive on Saturday afternoon, have dinner with the minister, and then meet with either a committee or the official board. Often these sessions will run for three hours, with the men telling me about as much as I tell them. Then on Sunday morning I preach, which is an opportunity to present principles in a big, broad way. In the afternoon everybody is invited to come and have their say, which takes from two to three hours.

The secret of this procedure is that somewhere along the way my ideas have become their ideas. Food and sleep helps with the leaders, and their acceptance spreads to the rank and file. Meetings which are intended to win people to new ideas should never have a fixed terminus. That is one reason why refreshments should be outlawed—they always appear at the wrong time. A group should stay together until they have reached a common mind. The funny thing is that so long as their minds are working actively on a problem people do not want to go home. Once I misjudged a meeting and started to close it too soon. "What's the matter, are you getting tired?" somebody asked.

Four times a miracle has happened. When we had exhausted ourselves in the evening somebody asked, "Can we work on this some more in the morning?" Because of my schedule it was necessary to set the hour at eight. In every instance a good group turned out, and we did our best thinking on "the morning after."

Don't scare them.

Church people are by instinct a bit timid and inclined to clutch their pocketbooks when something is proposed which will cost money. It is well to lead them into the water by easy steps, presenting matters in a minimum rather than a maximum way. I sometimes begin by suggesting that they put up a new sign, or by pointing out how they could cut down their heating bill by insulating the ceiling. This convinces them that I am not out to rob them, and we can proceed to more expensive matters. Purposely I present matters on the least expensive basis. Almost invariably they will up my suggestions and do the more costly thing. Here the important thing is that they take the initiative. They're going to pay the bill, and they should have the fun of setting its amount.

Give them a chance to choose.

People like to think that they are making up their own minds. In a certain church I was convinced that the choir belonged on the same floor as the congregation but to one side of the platform. When I first suggested this the people stared at me as though it were a crazy idea, and so I went on and worked out with them in some detail how the platform could be extended in such a way as to take care of the choir. The further we went with this, the more awkward it appeared. Then someone asked, "If you were doing this, where would you put the choir?" I replied, "On the floor." At that one of the men began arranging chairs in this position, and before long the choir was sitting there quite happily. If I had held out for this in the first instance they would have rebelled against the idea as something new and outlandish. Left to themselves they worked it out in their own minds, and accepted the proposal.

In another church I was trying to work out a re-arrangement of the church school classrooms. It became apparent that the men's class did not belong in the place to which they had been accustomed. Knowing the ways of such organizations I did not dare suggest that they move. However, when the logic of the situation became apparent a member of the class suggested that they take another room, which was a perfect outcome from my point of view. It is remarkable how people

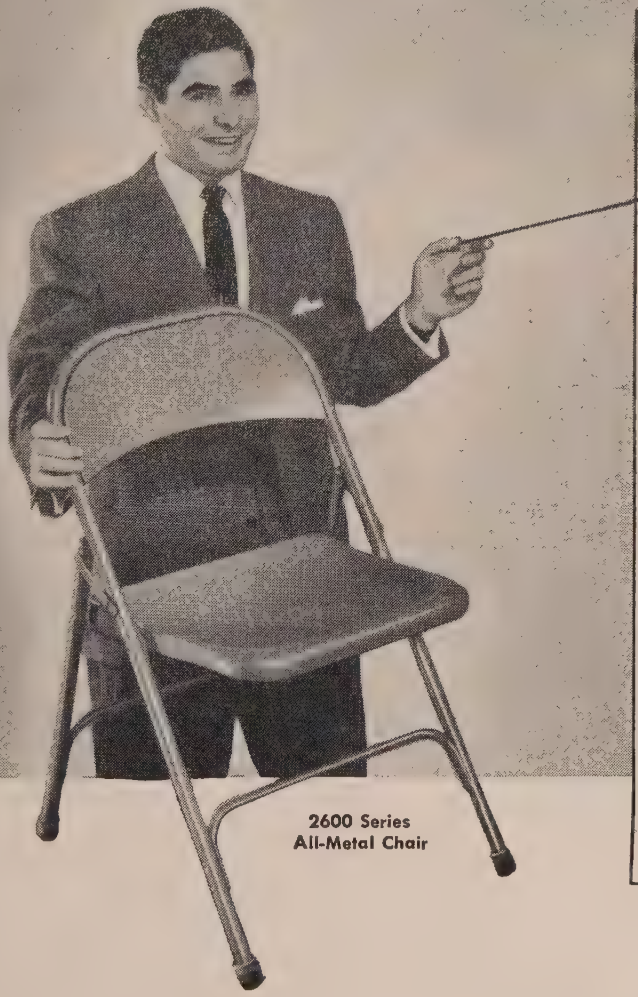
---

*Church building consultant, Mount Vernon, New York.

Unmatched In The Public Seating Field!

Samson Folding Chairs

Offer More EXTRA-QUALITY FEATURES!



2600 Series
All-Metal Chair

Schools and Churches... Check These Points Before You Buy!

- ✓ Comfort-Curved Design!
- ✓ Tubular-Steel Construction!
- ✓ Reinforced Legs!
- ✓ Safety-Guard Hinges!
- ✓ Replaceable Rubber Feet!
- ✓ Chip-Resistant Finish!
- ✓ Weather Resistance!

There's A Samson Folding Chair For Every Public Seating Need!

2100 Series
Spring-Cushion
Armchair

2700 Series
Padded-Seat
Chair

2025 Series
Plywood-Seat
Chair

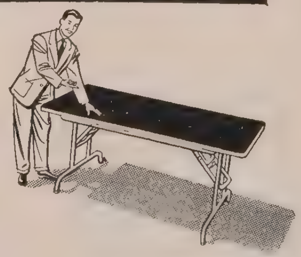
2900 Series
Spring-Cushion
Chair

NO **OTHER FOLDING CHAIR** offers you all of the above extra-value features—which you will find in even the least expensive Samson folding chairs.

And when you choose one of the many *upholstered* models of Samson Folding Chairs, you get still another extra bonus—special *heavy-duty* Samsontex vinyl covering that's actually 50% more serviceable than vinyl material designed for home use! It has amazing resistance to scuffing and hard wear, and washes clean with a damp cloth. Adds years to the life of Samson Chairs—yet you pay no more!

Write, on your letterhead, for the free booklet "How To Save Money On Public Seating." It describes the entire line of Samson chairs, and tells you how to get the most for your seating dollar. Your Samson Public Seating distributor is now offering special low prices on quantity purchases. Ask him for them—or write us direct.

See The New Samson Banquet Table!



● Here's a table that has greater strength, with less weight, than any other folding table of comparable size! Samson safety-lock prevents legs from folding until released. Damage-resistant Masonite or plastic top. Sets up easily, stores compactly. In 6- and 8-ft. lengths, 30 inches wide.

Strong Enough To Stand On!

THERE'S A Samson FOLDING CHAIR
FOR EVERY PUBLIC SEATING NEED!

Shwayder Bros., Inc., Public Seating Division, Dept. U-3, Detroit 29, Mich.

ALSO MAKERS OF FAMOUS SAMSON FOLDAWAY FURNITURE FOR THE HOME AND SMART SAMSONITE LUGGAGE FOR TRAVEL

Liveliest Hope: THE CHURCH SCHOOL

Some Things You Should Know About Your Official Church Publishing House:

Many thousands

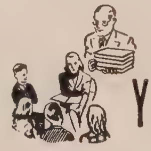
of Sunday schools in America owe their start to official Protestant publishing houses.

Church publishing houses have extended their aid in starting many thousands of Sunday schools. The earnest men and women who pioneered in the church school movement had a partner in the denominational publisher whose printed helps sparked and sustained their sacrificial efforts.

And so it has continued through the years. The bond of church school and church publisher has stood the test of time.

Never was that partnership more essential than it is today, when barrages of propaganda, anti-Christian and neutral, constantly assail maturing minds.

The combination that has accomplished so much in the past is best fitted to carry on with a positive witness in these confused times. Church school and church publisher need one another. The Kingdom of God needs the continued united effort of both.

YOU HAVE A PARTNER IN  YOUR PUBLISHING HOUSE

This is a cooperative advertisement of the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois

FREE Brochure of Bronze Church Tablet Designs

Over 200 Suggestions

...for genuine solid bronze memorial plaques, honor rolls, markers, donor tablets, and other church purposes. Described in free 48-page brochure with 200 illustrated suggestions of standard and custom designs. Get it now—without charge or obligation—for immediate use or future reference. Send letter or post card today for Brochure A.

For trophy, medal and cup ideas write for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.
Desk 6
150 West 22nd St.
New York 11, N.Y.

will come around, if we give them a chance to do it on their own.

A good heckler can be a decided asset. When everybody agrees there usually is not much thinking being done. To stand up and tell people what they should do is to appear to belittle their intelligence. If somebody will rise up and argue back it lets in some welcome fresh air and enlivens the procedure.

Once I was trying to persuade a congregation meeting in a community hall near El Paso to put up something on Sunday morning which would obliterate the memory of the Saturday night dance which was commonly held in the same room. A retired army man got up and said, "The time when I did my best praying I wasn't looking at any chancel or worship center. It was in the Philippines and I was standing up to my belly in water while the Filipinos blazed away at me, and I sure did pray!" That was priceless.

Sometimes an embittered soul will arise and denounce everything which has been suggested because it is not what they did "in the good old days." The trick is to let such objectors talk themselves out, for the longer their harangue lasts the more unanimously will the rest of the group be on your side.

It is easy to take objections too seriously. I once left a church quite downhearted after having told them off. I assumed that I was done with that outfit, only to be invited back to preach the dedication sermon for a remodelled church. A bit of opposition is a healthy thing, and rarely does much real harm.

Know when to quit.

One should never leave until he is through, but neither should he stay after he is done.

I once had to break the news to a church that it would need to raise three times as much money as they had assumed they would. The going was a bit rough, but most fortunately I had to catch a train. As I went out the door a layman picked up the ball. "How many of you fellows belong to the country club?" he asked. "And that costs you $1,300 a year!" They built their church.

A common occurrence is for a meeting to dissolve into a number of groups busily discussing various matters that have come up. I stay away from all such clusters. They have taken over. It has become their project. It is time for me to go home.

I know of nothing more fascinating than to work with churches in accordance with the democratic process. By the time that you are through the people are likely to have developed some ideas which are every bit as good as yours.

An Easter Sunrise Communion Service*

EASTER MORNING
AT SEVEN O'CLOCK

The Organ Prelude

Easter Dawn — Aloys Claussman

The Hymn of Praise

"Come, Ye Faithful, Raise the Strain" — St. Kevin

The Opening Sentences

LEADER: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

LEADER: He is risen.

PEOPLE: He is risen indeed.

LEADER: Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

PEOPLE: We have an inheritance incorruptible, and undefiled, and that fadeth not away. Amen.

The Invocations

O Lord and Giver of life, who art awakening the earth to the singing loveliness of springtime, awaken our spirits to the wonder and glory of this day. As Christ arose victorious over the shadow of the cross and the darkness of the tomb, so may we rise above the things of earth which pass away; through Jesus Christ, our Redeemer and Lord. Amen.

The Collect for Easter

(Here let the people unite with the leader in prayer)

Almighty God, we thank Thee for the eternal beauty and power of the resurrection of Jesus. We pray that these days shall see the emergence of Christ from the tomb in which our generation has placed him—a tomb which we have closed with the stone of selfishness and garnished with the seal of our hardness of mind. Grant to us, we beseech Thee, that at this Easter time we may give ourselves to the earnest search for Him. Amen.

The Anthem

"All Praise to Him Who Came to Save" — Georg Gottfried Wagner

"All praise to Him who came to save, who conquer'd death and scorned the grave; each day new praise resoundeth to Him, the Life who once was slain, the Friend whom none shall trust in vain, whose grace for aye aboundeth; sing then, ring then, tell the story of His glory till His praises flood with light earth's darkest places."

The Easter Litany

LEADER: Almighty God, who art far above our knowledge and beyond our sight, reveal Thyself to us as our Father, in Jesus Christ our Lord:

PEOPLE: In His Name, we beseech Thee to hear us.

LEADER: By Thy Word, who was with Thee in the beginning and who came forth to make Thee known to men, manifest Thy wisdom and Thy love to every soul;

PEOPLE: In His Name, we beseech Thee to hear us.

LEADER: By the Light of the World, shining in the darkness, open our eyes to behold Thy glory in Thy goodness:

PEOPLE: In His Name, we beseech Thee to hear us.

LEADER: By the Bread of Heaven and the Water of Life, renew our strength, nourish and refresh our hearts:

PEOPLE: In His Name, we beseech Thee to hear us.

LEADER: Through the Son of God, who loved us and gave Himself for us:

PEOPLE: Make us all Thy children, in His Name.

LEADER: Through the Son of Man, made of a woman, made under the law for our salvation, perfect and fulfil our humanity in body and in spirit:

PEOPLE: Make us all Thy children, in His Name.

LEADER: Through the Lamb of God, that taketh away the sin of the world, pardon and deliver us sinners:

PEOPLE: Make us pure and holy, in His Name.

LEADER: Through the Friend of Sinners, who did not despise the erring and who lifted up the fallen:

PEOPLE: Make us merciful and forgiving, in His Name.

LEADER: Through the Prince of Peace, whose kingdom is everlasting, bless and prosper our country and our rulers, keep all nations in amity and concord, and save the world from war:

PEOPLE: Grant peace in our time, in His Name.

LEADER: Through the Lord of All, victor over sin and death, conqueror of

(Turn to page 70)

---

*This service, which was conducted by laymen, was held in the Epworth Euclid Methodist Church, Cleveland, Ohio. The communion was followed by a breakfast in the church.

compare the cost . . .
YOU'LL CHOOSE

asbestospray

spray-on fibre
INSULATION

- ACOUSTICAL CORRECTION eliminates echo in auditoriums
- THERMAL INSULATION keeps heat and cold in or out
- SOUNDPROOFING prevents sound transmission from noisy areas of building

ASBESTOSPRAY is an incombustible acoustical treatment which can be applied to any surface — new or old, and conforms to any contour. It gives your building a beautiful modern interior finish — no grooves or tile lines to ruin its architectural beauty.

ASBESTOSPRAY is approved by Underwriters' Laboratory.

Mail coupon for detailed information

asbestospray corporation
Dept. CM
300 Thomas St., Newark 5, N. J.

Name__________
Street__________
City__________ State__________
Church__________

CHRISTIAN CITIZENS MOVE ON TO WASHINGTON

The Story of the Pilgrimages

*by Robert A. Fangmeier**

PILGRIMAGES to the Capital in post-war years by thousands of Protestants mark a new emphasis in the long history of Christian citizenship.

Protestants have always vigorously exercised their right to petition the Government upon matters of conscience. In the past, great crusades for temperance, separation of church and state, and against universal military training, testify to their effectiveness.

In this tradition a new emphasis in Christian citizenship has grown up in the years since World War II to meet the needs of the present. This emphasis gives new meaning to the concept that Protestants should have a comprehensive and continuing interest in the day-to-day affairs of Congress and the President.

The vehicle of this new effort is the three-day churchmen's Washington seminar. Clergymen and laymen visit America's national shrines, symbolizing the spirit and tradition of democracy. They watch the legislative and administrative wheels of Government turn. Statesmen of varying points of view speak to them of the problems to be faced and solved. Then there is the discussion of these great foreign and domestic problems in terms of Christian convictions.

In a call to Protestants to attend these conferences, seminar leaders said the program springs from a common feeling that "citizens should consider their citizenship responsibilities in relation to their convictions as Christians —and that in order to do so, they must have an opportunity to acquire the background and experience essential for intelligent, effective citizenship."

The modern Washington seminar originated in 1945 under the sponsorship of the Congregationalists. Soon thereafter the Friends opened their program in the Capital. Since that time more than a half dozen other denominational and interdenominational groups have entered the field of citizenship education in Washington.

By 1952 these church bodies were sponsoring annually thirteen seminars for adults and young people attended by more than 500 persons. The participants included experienced leaders in social movements and political novices. Subjects studied vary with the fast moving events of the Capital, covering the current "great debates" and issues of long range significance as they affect the lives of all.

The character of the Washington seminars has undergone some change during their seven-year history. Early post-war seminars were conceived by the Congregationalists and Friends more in terms of lobbying for specific issues. The participants were briefed and often turned loose on Capital Hill to "lobby" for the United Nations, the Marshall Plan, an equitable immigration bill, or against UMT.

Emphasis on "lobbying" was quite natural in the early seminars sponsored by the Congregationalists and Friends. Their Washington offices had been set up during or immediately after the war to work openly for certain types of legislation. As soon as the Legislative Reorganization Act of 1946 required it, they registered with Congress as lobbyists, reporting both their activities and expenditures.

Both of these Washington offices had only semi-official ties with their parent church bodies — the Congregational-Christian Church and the American Friends Service Committee. While enjoying the prestige of the two religious bodies and to a large extent their support, the two Washington offices were guided and financed independently. This gave them a freedom of action in lobbying not usually enjoyed by church social action leaders who are restricted by official denominational pronouncements.

The Decline of Lobbying

Accent on lobbying has declined but not altogether disappeared from the Washington seminar. There has been a gradual but definite shift in approach from lobbying to educating. Thomas Keehn, who pioneered the seminar idea for the Congregationalists, pointed out that as the number of persons attending increased, the political action emphasis declined.

In considering the developing character of the program it should be remembered that in the world of Protestantism as in business and labor, the real political power is at the grass roots. An intensive education of clergymen and laymen on political realities and Christian responsibility can lay the foundation for action when matters of conviction are debated in the capital.

While the term "lobby" is eschewed by most Protestant leaders they do recognize the necessity of citizen support or protest on the great issues. The seminar supports the denomination and interdenominational social action programs. In the post-war era this has been transferred into political action in support of the United Nations, the Marshall Plan, the resettlement of refugees, and against the appointment of an ambassador to the Vatican and UMT.

The Washington Pilgrimage of American Churchmen

Another post-war innovation in the seminar movements is the annual Washington Pilgrimage of American Churchmen, sponsored by *Church Management.* Working independently of the denominational and interdenominational seminars, the "pilgrimage" brings some 300 churchmen to Washington each year to study the religious significance of American institutions. The "pilgrimage" stresses a renewal of faith in social justice, maintenance of civil liberties, and preservation of the Bill of Rights. It aims at attaining a spiritual comradeship with the legislators and other officials.

A single issue seminar also held each year in Washington is that of Protestants and Others United for Separation of Church and State. POAU has a substantial Washington staff watching over Government moves on this explosive issue. Its gathering is in the nature of an annual conference of the membership which comes from nearly all Protestant denominations. Its most conspicuous recent undertaking was in giving leadership in the fight against confirmation of an Ambassador to the Vatican.

For the most part though, the scope of the three-day Washington seminars represent a multi-issue approach of the churches to the world's problems. They include consideration of Point IV, economic and military aid to the free

---

*Washington correspondent of "Church Management."

Standardized Parish Paper Service

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

Instead of sitting still and waiting and hoping that enthusiasm will grip the hearts of the members, why not take the initiative, step out and resolve that your church must go forward?

The first step is to establish a parish paper, and if you want the biggest value for your money, use our service. We are the originators of the parish paper idea. We standardize—mass production makes it possible for us to give you a better parish paper at a lower price.

•

HUNDREDS of churches in every State in the Union and Canada now use our co-operative service, and all testify that a parish paper is the best means of building up a church and helping the pastor in every line of duty.

•

Send Coupon for Free Samples and Full Particulars

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name ....
Street ....
City.................................. State..........
C. M.

4 important questions about Church Carpeting

Here is how 'Philadelphia' carpeting answers them:

1. HOW WILL IT LOOK?

Choose 'Philadelphia' and you will achieve rich dignity and complete appropriateness ...because 'Philadelphia' has a line woven specifically for churches.

2. HOW WILL IT WEAR?

Hundreds of outstanding church installations, many laid years ago, are proof of the exceptional wearing abilities of 'Philadelphia' carpets.

3. WHO BACKS IT UP?

The 'Philadelphia' dealer in your community and the mill provide double assurance of satisfactory performance from your 'Philadelphia' purchase.

4. WHAT IS THE COST?

'Philadelphia' carpeting's initial cost is moderate. However, measured by the length of service provided, the price is surprisingly low.

★

All-wool pile figured Wilton and plain and Moresque velvet carpets. For samples and prices, write for name and address of dealer nearest you.

PHILADELPHIA CARPET CO.
ALLEGHENY AVE & C ST. PHILA. 34, PA.

world, civil liberties, racial discrimination, agriculture, housing, and a host of other issues.

In widening the Washington horizon for churchmen, the seminars reflect the continuing interest of Protestants as citizens in all governmental problems. Unlike emergency conferences primarily called on single issues rooted deeply in Protestant tradition, seminars build a reservoir of informed men and women capable of leadership in their own churches and denominations. This does not eliminate periodic action gatherings concerned with a single issue but it does widen and deepen the base of education and action.

A typical three-day seminar program usually will include:

1. Talks with Congressmen and Senators about important problems, listening to hearings before Congressional committees, and House and Senate debates.
2. Field trips to federal agencies such as the State and Defense Departments, the Federal Security Agency, the Department of Agriculture, and embassies of foreign governments.
3. Christian interpretation of discussions with government officials by leading Washington representatives of the churches.
4. A period of sight-seeing.

Adult and youth seminars investigate many of the same national issues. There is some allowance in the organizations of the seminars for the enthusiasm of high school and college age young people. While adult conferences are housed at local moderate priced hotels, the young people usually are cared for through some dormitory arrangement in one of the city's famous old mansions turned boarding house. The cost is moderate and there are denominational funds to aid young people.

In addition to the six three-day seminars for youth in 1952, the national student YWCA and YMCA sponsored a ten-week earn-while-you-learn program for students eighteen and over. They obtained jobs for ninety-seven students from fifty-eight colleges in twenty federal agencies and congressional offices.

These students worked a regular eight-hour day and four evenings a week took part in discussions with government officials, Congressmen, and Washington correspondents. There also were periodic sessions to relate the summer's experiences to religion.

Both adult and youth conferences over the seven-year period have earned the respect of Government officials. These officials have learned to "be prepared" since these Protestant groups are not inhibited in their questions by title or reputation.

What one government official was quoted as saying about a youth seminar might sometimes be applied also to adults:

"These young people come to Washington with a copy of the Bible and the Declaration of Independence in one hand and the front page of the daily paper in the other, and want to know why there is such a wide difference between our professed aims and what we actually do."

With reputation established, the Washington seminars at the end of their pioneer period are moving toward an interdenominational approach to citizenship education in the Capital. The past few years have seen many denomination seminars merged into one by the National Council of Churches.

Before the entry of the National Council into the seminar field, separate or cooperative seminars were organized by the Friends, Brethren, Lutherans, Baptists, Disciples of Christ, Congregationalists, Presbyterians, and Methodists groups, as well as the United Council of Church Women and the YMCA and YWCA. Nearly all of these and some additional denominational groups plan to take part in the "1953 Churchmen's Washington Seminar" of the National Council.

The strongest and most comprehensive seminar program in Washington, however, is that of the Friends Committee on National Legislation. Under the leadership of E. Raymond Wilson who organized the "Quaker Lobby" during World War II, FCNL will sponsor eleven seminars during 1953. About half of these will accommodate young people. In addition FCNL will cooperate in the citizenship seminar to be sponsored by the National Council.

Besides the programs of the Friends and National Council, seminars for high school, college, and theological students will be held by Lutherans, Methodists, Baptists; and there will be the ten-week summer workshop of the YWCA and YMCA.

In the future, it seems likely that the seminar program of the National Council of Churches will expand. With a fresh mandate to enlarge its Washington office under the direction of Dr. Earl Frederick Adams, it would be surprising if the National Council did not plan eventually to match the eleven seminars the Friends hold in each year.

The emergence of the National Council in the seminar field will not necessarily eclipse independent efforts. The Friends, with a concern for the peace testimony, will certainly continue a vigorous Washington program; POAU will want to hold its action seminars on separation of church and state; *Church Management*'s "Pilgrimage" of American Churchmen serves a special need in recalling the religious tradition of American institutions.

In a world desperate and frustrated by political questions that seem to defy solution, some may ask what good it does for Christians to come to Washington?

Mr. John Foster Dulles, our new Secretary of State, takes note of this attitude in his book *War and Peace.* He says: "Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and fearful. That is new in our history.

"The trouble is not material. We are establishing an all-time world record in the production of material things. What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful."

Mr. Dulles believes the churches again must inspire a "righteous and dynamic faith" which is their peculiar mission. He reminds Christians that great events can transpire when they relate faith and works; and as an example he cites the powerful aid of the churches in the establishment of the United Nations; the passage of Marshall Plan legislation; and other postwar steps which seemed to give some hope for a better world.

The seminar program, educating for action and relating faith to works, can play a vital part in the mid-twentieth century movement of Protestants to develop a "righteous and dynamic faith" so necessary to meet the perplexing issues of the present.

AN EASTER CAROL

Spring bursts today,
For Christ is risen and all the earth's at play.
Flash forth, thou Sun.
The rain is over and gone, its work is done.
Winter is past,
Sweet spring is come at last, is come at last.
Bud, fig and vine,
Bud, olive fat with fruit and oil and wine.
Break forth this morn
In roses, thou but yesterday a thorn.
Uplift thy head
O pure white lily, through the winter dead.
Beside your dams
Leap and rejoice, you merry-making lambs.
All herds and flocks
Rejoice, all beasts of thicket and of rocks.
Sing, creatures, sing.
Angels and men and birds and everything.

— Christina G. Rossetti

At Last!

For Sunday School Use
Bible Classes . .. Lectures
Staff Meetings

A TABLET ARM CHAIR THAT *FOLDS!*

Undoubtedly, you've wished for a chair like this many times. Now it's here—perfected—ready to go to work for you. Here is permanent convenience and comfort adapted for emergency use—the greatest advance in the history of folding chairs.

The tablet arm is a built-in feature of the chair, not an attachment. It is strong, easy to operate, a marvel of engineering ingenuity (patent pending). For ordinary chair use when the arm is not needed, it folds down, out of the way, beside the chair, and flat *against* the chair for quick, safe stacking. The flat, folded depth of the chair is only 3 inches. The chair can be folded or unfolded in a matter of seconds. It is exceptionally easy to get into and out of.

Built throughout with all the famous Clarin insistence on utmost quality, the Clarin Tablet Arm Folding Chair will give years of faithful service. It is a supremely strong X-type chair, self-leveling, welded to insure exceptional strength and quietness. Its cushioned rubber feet, a Clarin exclusive, can't mar the finest floor. It comes with Clarin's famous reinforced seat of 5-ply plywood, or it can be had with fine quality leatherette on seat and back, or on seat alone. Available in wide range of frame and upholstery colors.

Clarin Mfg. Company, Dept. 7,
4640 W. Harrison St., Chicago 44, Ill.

Clarin

Clarin is the only firm, today, making a complete line of steel folding chairs for every purpose and need, for both adults and children. Write today on your institution's letterhead for beautiful, new, FREE Catalog of the complete line.

SINCE 1925...THE ARISTOCRAT OF FOLDING CHAIRS

PIONEERING WITH ATHLETICS

Mixing Sports With Religion

*by Stoney Jackson**

I WISH I had a penny for every time I have heard the query in the last eight years "where are our young people? Why don't they attend the church services?" I have heard it in ecclesiastical conferences, in church social gatherings as well as at services, and I have heard it on the street and in homes where I have visited. Yes, I have read the question many times in religious periodicals too.

First, let me say that I know of a few churches where the young people far outnumber the adults in attendance and I think those churches can give you the answer in a very practical way. They furnish most all of the activities that a young person will normally be interested in under the sponsorship of the church and thereby under the influence of people whose lives are motivated by the spirit and principles of Jesus. I have had the good fortune to be pastor of one of those churches. To those churches that do not have young people, I can answer by saying that the young people are where there is activity; sports activity in particular.

I shall stick my neck out here and now for the conservative ecclesiastical mind by saying that the churches I speak of go so far as to sponsor dances for their young people, and quite successfully, too. Furthermore, I don't recall any particular instance of a girl or boy sinking into the depths of degradation as a result of the practices of those churches. I do know of several instances where a young person's loyalty to their church and their Christ increased because of interest shown in making Christianity a force that can be used in all phases of life. Any Christian home and/or church will be doing a far better thing to furnish a decent place and a decent atmosphere for dancing than to preach at their youth for dancing in places where they have no business going.

But this article is not an advertisement for dancing. I merely point that out as a prelude for my major thesis: that sports can be a very useful tool in evangelizing youth and in teaching practical Christian living. Any Christian living, so called, that is not practical is not truly Christian. I want to point out, too, that there are many places and instances where sports are greatly in need of Christianity and it is the duty of the church to exert its influence there as in other phases and activities of life.

In support of the statement that sports can be used to evangelize and train youth I shall simply relate some specific instances from my own experiences, which, while necessitating a somewhat tiresome use of the personal pronoun, are nevertheless the most authoritative argument that anyone can give, since the things that a person can really be sure about are only those that he has experienced. Christianity itself is an experience rather than a theory.

I played a little football in college though I guess my enthusiasm far exceeded my ability. During the winters I boxed on the small-time professional circuits and during the summers I followed some carnivals around, challenging their fighters who took on "all-comers." Through this simple procedure I learned a lot about the good and the bad side of sports but while the bad was very pronounced in some places I learned that the sports themselves were not responsible for that and I felt a growing conviction that my experiences could be very valuable in doing youth work in pastorates and decided to make that my major effort. I had no idea at the time just how much opposition might be forthcoming in some places to my methods, but after eight years my conviction has grown on the subject in spite of obstacles and keen disappointment over the lack of sympathy and support in some instances. For I have been able, in a small way, to use my athletic experience to the glory of Christ and the church.

Need for Young Blood

My first pastorate was in a small mid-western city and it was "on the other side of the tracks." It was the smallest church among the Disciples in a county where we had eighteen churches. The board had called me because of my age and because they wanted to get some young blood into their church at all costs, since they had none and were fearful for the future of the church. When I say none, I am not exaggerating, for they had not had even one person in their morning service under the age of thirty-five for nearly six months! The young people's class in the Sunday school had an average attendance of two. One of them was the son of the Sunday school superintendent, who could not very well beg off from Sunday school, though he did manage to get away from the church service, and one girl who was only eleven years of age.

To make that story short, inside of six months we had the largest Christian Endeavor Society in the county, with an average of seventy-eight and we had a regular young people's choir of thirty voices and our services were half young people in the morning and in the evening the young people outnumbered the adults two to one! Well, there was no particular system to it. It certainly entailed no high-sounding theory. The young people just happened to find out three things: that I was an athlete, that I was interested in them and spoke their language and that my sermons were not lengthy and were filled with illustrations from the world of sports.

Since I was a single man, I lived at the local YMCA and used the gymnasium at regular intervals for workouts. I began to invite a few boys from the neighborhood in which the church was located to come down to the YMCA gymnasium as my guests to go swimming, play handball or volleyball and, finally, to put the heavy gloves on and learn a little about the art of self defense.

As it grew more obvious that the number of boys desiring such invitations was far too great for me to ask the general secretary of the YMCA to grant all of them free admission, I went to different individuals that I knew to be interested in young people and obtained enough paid memberships to organize classes in boxing and other activities and invite all boys who wanted to attend. The classes and interest grew by leaps and bounds and then I suddenly remembered that I had forgotten about the young ladies that furnished another type, a most

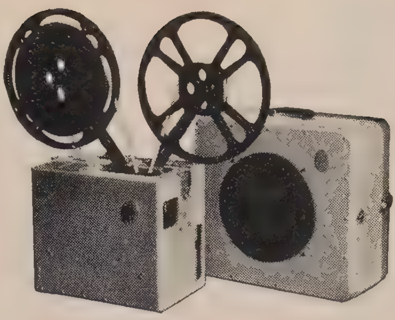
---

*Reverend C. E. Jackson, Christian Athletes' Foundation, Tullahoma, Tennessee.

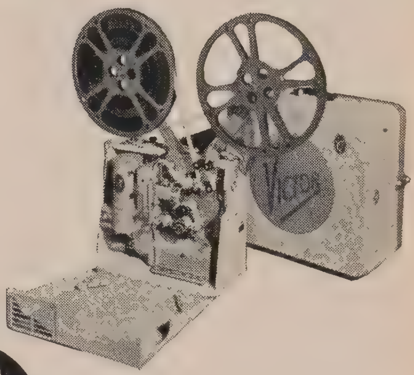
VICTOR

Best Buy

in 16mm Sound Motion Picture Equipment

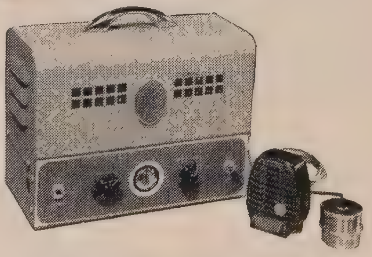


VICTOR SOVEREIGN
(Model 60-25)
For larger groups — indoors and outdoors
Price: With 12-inch speaker $539.00



VICTOR ESCORT
(Model 60-10)
For classroom and small auditorium use
Price: With 9-inch speaker $433.00
With 12-inch speaker $455.00

VICTOR NEW LITE-WEIGHT
(Model 60-4)
For conference and small groups
Price: With 9-inch speaker $395.00
With 12-inch speaker $417.00



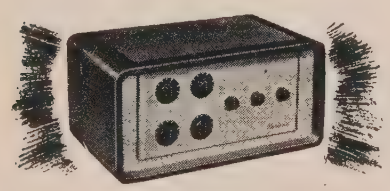
MAGNESOUND
Magnetic Recording and Playback Attachment For Existing Victor 16mm Sound Projectors
Price: Complete with Microphone and Carrying Case $199.45

VICTOR ARC PROJECTOR
For outdoor use, auditoriums and small theatres
Price: Single Arc Projector $1725.00
Dual-Arc Projector $3250.00

Recognized world-wide for many outstanding features, excellence of performance, precision construction and dependability, Victor 16mm projection equipment is the first choice of thousands in schools, businesses, churches, institutions and homes.

VICTOR
ANIMATOGRAPH CORPORATION
DAVENPORT, IOWA
Chicago • New York • Distributors Throughout the World

When all can hear, there is rapt interest in every word and thought expressed by the church leader. Yet few voices have the resonance and carrying power to reach all of the average congregation. Few churches have good acoustic properties. These two factors point to the value of RAULAND Sound Systems now available. No church should deprive itself of this modestly-priced electronic facility with its powerful congregation-building advantages.



The RAULAND 32-watt amplifier, equipped with matched reproducers and microphone, achieves powerful, natural reinforcement of sound throughout the church edifice.

A RAULAND Sound System puts an end to voice-strain and ear-strain. Voice and music are reinforced naturally, beautifully and are heard clearly throughout the church.

RAULAND Sound Systems have provision for hearing-aid attachments. In addition, they also provide record-playing facility for background music, educational records and church entertainment.

Other RAULAND Sound Systems are available for powerful, glorious amplification of chime, organ and choral music from your church tower.

Hundreds of fine churches have selected RAULAND Electronic Amplification. Plan now for a RAULAND installation in your church. Write us for details...our experienced Church Division will gladly assist you.

Rauland

RAULAND-BORG CORPORATION
3523-C ADDISON ST., CHICAGO 18, ILL.

natural type, of interest for these boys. Well, the church had a basement, and so we got a ping-pong table and set, put in a shuffleboard court, get some checker games, dart boards and other simple equipment and began to have weekly social gatherings for boys and girls. We were scarcely able to take care of the attendance, for our quarters did not keep pace with our interest. We entered two boys in the Golden Gloves novice tournament and we had a basketball team in the YMCA Sunday School League which did pretty well in games won and lost.

I did not have a chance to see whether or not we could have developed any Golden Gloves champions, for I left while the interest of the young people was still growing because those who were most interested in recruiting young people when I came there became more and more violently opposed to our way of getting them. I became disgusted with their attitude and told them to replace me with an older man who hadn't too much energy and ambition. I did manage to take the confessions of over fifty of these young people and baptize them before I left.

I don't want to leave the impression from the foregoing story that sports and social activities offer an immediate, lasting and magical solution to any and all church problems. Far from it. In some cases they may create a problem, particularly in a place where school and city take care, quite adequately, of that particular need of youth. In such places your interest as a pastor, or a layman, in the already established activities may offer an *entre* that it would be difficult to get otherwise, provided you don't seem officious in your interest and arouse the antagonism of those in charge. That's an experience I've had, too, so I think I know the bad as well as the good points of the thing I propose.

The interest and success in this first pastorate was largely a matter of just harvesting a field that was already overripe. In this particular section of town there had been no effort made to furnish recreation for youth through any agency, the church had been cold to them and almost everybody was hungry to the point of starvation for just the thing that was offered, hence the relish with which it was accepted.

From the pastorate I moved to a smaller town but a slightly larger church. I gained a good response from the youngsters there through my athletic interest, but before I had been there long, I was called to the pastorate of a church in Daytona Beach, Florida.

During the height of the war this little Florida city, like all others, had its juvenile problem. I decided I could render a very definite war service by helping to combat that problem.

I Became a Boxing Instructor

The baseball park was not used during the summer while the war was going on, since the Florida State League had been disbanded for the duration. While the schools of Daytona Beach furnished quite adequate activity for youth during the school months, there seemed to be nothing much for them during the summer months, particularly those who were not able to go away to summer camps. There were a few active young men in the church there who were interested in young people and sports and we went to the city recreation department and got them to put up a boxing ring in the ball park and turn it over to me for boxing classes three times a week. We didn't bar a boy because of denominational affiliation or lack of it and the project was under the joint sponsorship of my church and the city recreation department.

The response was pretty good at the beginning, but began to drop off after a while. Upon questioning some of the boys I discovered they didn't see any use in learning to box unless they could show somebody that they knew something about it, so we began to have an exhibition once every two weeks throughout the summer averaging fourteen bouts to a card and using boys from eight years old on up to sixteen. We used sixteen-ounce gloves, which enabled us to go through the summer with only two or three very slightly bloody noses, which proved quite satisfactory to worried mothers and yet we had plenty of fast and furious action. That there was plenty of action is attested to by the fact that we averaged about five-hundred spectators at those little shows of ours and one local newspaperman, in writing an account of one of our shows, said "I have paid $8.80 to see many a show in Madison Square Garden with not half the thrills and action."

As an outgrowth of these summer shows, the Junior Chamber of Commerce in Daytona Beach sponsored a successful Golden Gloves tournament for two years, the first in the history of the city. I was unfortunate enough to be talked into heading up those tournaments and with all other duties, seeing that everybody else had the proper exercise and not getting any myself along with the added help of some violent little malaria bugs that persisted in making my body their place of abode, I was forced to give up my recreational activities there along with my church. Unfortunately, my interest in and love for sports had not been able to stave off malarial attacks. I left when results from the work I had done were just beginning to show.

Here is a frank analysis of those results.

Naturally, there was opposition to and criticism of such a program on the part of many conservative minds. But while that was true there was a revived interest on the part of some quite active young men who had previously become very lax in their church work because they said, "they just won't do anything."

About ten boys were actually brought into the church as a result of the program. I was quite disappointed that the evangelistic result was not greater, but many of my students in boxing were already active in other churches and I felt ten justified the effort.

Pays-Off in Attendance

We had an increase in attendance after the beginning of that program of 100% and found it easy to raise the money to rebuild our sanctuary, which was in very bad repair. There was one man who joined our church, never missed a Sunday before I left and did as much work as anybody else in the church when, according to his statement, "I haven't been to church in so long I can't remember whether I was ever baptized or not." This man came after attending one of those Golden Gloves tournaments and finding out that it was a minister who was in charge.

As far as an *entre* to youth is concerned, I have found that my activity as a football referee in the Florida High School Athletic Association has helped, although not everything a referee does is popular. I am quite sure that my sports background and interest has been quite a help in my work with the Christian Athletes' Foundation and the Sportsman's Chapel.

Yes, I find my activities and interest in sports still bear fruit for the kingdom of Christ even though I am not able to participate on the scale I once did. I still maintain my interest and because of that interest I continue my column, which is devoted entirely to "Christians in Sports" and I'm around the football and baseball fields, the boxing ring and the beach quite a bit.

When I was conducting a series of Sunday evening youth services for a church in Lade Worth, Florida, I preached one Sunday evening on the "Battle of Life," using St. Paul's life as a text and comparing a Christian's battles to those of a man engaged in an athletic career. After the service I saw a young man with his mother, whom I knew to be an active member of

(Turn to page 55)

America's Finest Electronic Organ
FOR CHURCHES LARGE OR SMALL
MODEL 2C2
Two 61-note manuals . . . full 32-note A.G.O. pedal board
Connsonata
DIVISION OF C. G. CONN LTD., ELKHART, INDIANA
MODEL 1E
MODEL 2E
MODEL 2D
WRITE DEPT. 306 FOR LATEST LITERATURE

CONSULT
the builders of fine pews and church furniture . . .
Endicott
if you plan to
BUILD
REMODEL
or
RESEAT YOUR CHURCH
Write today for Endicott's
FREE CATALOG . . .
It shows church interiors, the complete Endicott line of furniture, with details of our installation service.
Make sure that your church gets the best furniture your budget can provide. Endicott craftsmanship combines the beauty of modern design simplicity and practical serviceability. Installation is important, too. Endicott provides factory-trained men, traveling and living in our own busses, which means that final assembly will be completed economically and without delay. We welcome the opportunity to counsel with your committee . . .
No obligation, of course
ENDICOTT CHURCH FURNITURE
WINONA LAKE • INDIANA

THE SECOND SERVICE GAINS GROUND

New Program for American Protestants

*by Frank Fitt**

INCREASINGLY over the last few years it has been clear that Protestant churches here and there across the United States have begun to offer more than one worship service to their parishioners on Sunday mornings. In the parish which it is my privilege to serve this policy has been in operation over twenty years and has received considerable development more recently. Some months ago the editor of *Church Management* sought information on this growing movement for his readers and placed at my disposal the material sent in to him. On the basis of our own local experience I compiled a questionnaire which was sent out to those churches which had responded to Dr. Leach's request. This article is based upon the replies received to that questionnaire.

How many Protestant churches in the United States offer more than one service to their parishioners on Sunday mornings? A number of denominational groups, notably the Episcopalians, have always had an early communion service every Sunday. Such services, however, seldom attended by more than a handful, and valuable nonetheless, should not be included in answering our question. What is implied is a Sunday morning program of worship in which the traditional eleven o'clock service has been anticipated by a duplicate service earlier. How many Protestant churches are developing such a program? What are they finding out in relation to it? The questionnaire sought the answers to these questions.

There were not many replies to the inquiry in *Church Management,* less than a hundred. There were not many replies to the questionnaire, less than fifty. For this reason it is impossible to arrive at any accurate figure on the number of Protestant churches in the United States which have at least two services on Sunday mornings. It may not be as much as a hundred and it may be as much as five hundred. It is accurate to state, however, even on the basis of the rather small number of replies, that this development within Protestantism is recent, is growing rapidly, is not limited either denominationally or geographically and is full of promise. There were sixteen questions in the questionnaire. Perhaps the easiest way to indicate the results is to summarize the answers to each of these questions.

(1) How many years have you held a second Sunday morning service?

This provided, on the whole, the most surprising set of replies in the series. An Ohio church leads with twelve years. A California church follows with ten years. Another California church follows with six years. Then we drop to three churches, one in Massachusetts, one in South Carolina and one in Florida, with five years apiece. Two more churches, one in Iowa and one in South Carolina, rank next at four years. Then, from all over the country and from various denominations, the rest crowd in with three years, two years and one year, the largest number in the most recent. The main deductions are rather obvious. This duplicate service is coming fast, is the pattern of no special group within Protestantism and clusters in no special area of our country.

(2) How many Sundays in the year is it held?

Here we have a very marked variety. Surprisingly enough an even half of the churches replying hold the twofold program through all the Sundays of the year. The other half have it from six to nine months annually. In our own local case we have the program from late September to early June.

(3) Are the two services identical?

(4) If not, what are the differences?

In general the two services are identical, the chief difference being in the use of choirs, presumably young people's choirs.

It was at that point that, as I look back across more than a score of years, we made our chief blunder. Unfortunately we treated the earlier service as a stepchild. Two years ago, at considerable additional expense, we used our paid double quartet at both services instead of at the later service only. Immediately the congregation at the earlier service doubled. This past year the congregation has advanced by another fifty per cent. Our hope is that it will continue to grow until it equals in size the later service when the church is filled.

(5) At what hours on Sunday morning are services held?

Most of the churches hold the later service at the customary time of eleven o'clock. A few hold it fifteen minutes before or after that hour. One holds it thirty minutes before and one thirty minutes after that hour. The favorite hour for the earlier service is nine o'clock, although some services begin at eight-fifteen, some at eight-thirty and some at eight-forty-five as well as nine-fifteen and nine-thirty. The last is the most popular next to nine o'clock. The variation seems to be brought about by the fact that while most churches hold the Sunday school at the same time as the earlier service a few hold it between the two services. Locally we prefer the former method.

(6) What is the size of the local membership?

(7) What is the seating capacity of your church?

(8) What is the average attendance at earlier service?

(9) What is the average attendance at later service?

These questions can be treated together. The answers to them yielded another surprise. They were included to test the assumption that rapidity of growth coupled with a small seating capacity brought about the necessity for the earlier service. In certain instances, particularly among the churches of larger membership, this was clearly evident in some, but not all, instances. Three of the churches, our own included, ran between twenty-five hundred and three thousand in membership. Four ran between fifteen hundred and two thousand. Six ran between one thousand and fifteen hundred. Of these thirteen churches eight had a seating capacity ample for the average Protestant attendance in relation to local membership. Very few of the remaining churches, most of them less than five hundred in membership, failed to possess an ample seating capacity judged by the same comparison. What

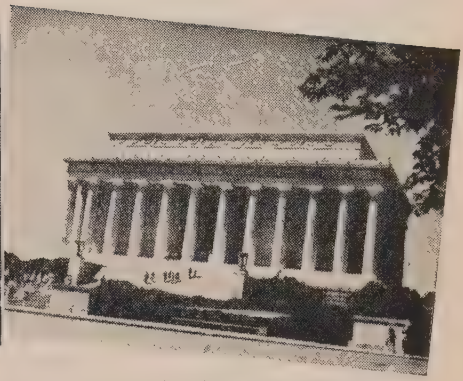
---

*Minister, The Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan.

WORSHIP WITH US AT THESE SHRINES

The Jefferson Memorial

The Washington Monument


The Lincoln Memorial

"THIS NATION UNDER GOD"

IN THE summer of 1951 several hundred sincere Christian men and women journeyed from all parts of the country to Washington, D. C., to renew their convictions that this nation, in its origins, is definitely religious. Through participation in this pilgrimage, they visited Washington's historic shrines, libraries, memorials and churches. They paid tribute to those great statesmen who were responsible for "this nation under God."

A second pilgrimage was made in the summer of 1952. Many who had attended the first pilgrimage came again. Others were newcomers inspired by the idea of associating with kindred souls in the nation's capitol. During each pilgrimage one evening was given to **Church Management,** where at a dinner event two churchmen for the year were properly recognized.

More and more people are becoming interested. We are confident that this will be a permanent movement. The result is the creation of "The Washington Pilgrimage, Inc.," a non-profit organization which will continue to sponsor and arrange these pilgrimages.

But this can never be a great mass movement. Hotel facilities in Washington are limited; the group must be transported by busses from program to program. However, we are eager to provide an opportunity for interested churches to send guests who for four days will be enthused and inspired by this great idea.

Doubtless, there is someone in your church who should attend—a man and wife, the pastor, Sunday School superintendent or a faithful teacher. The reports they will bring back to your church will give your members a new conception of the importance of religion in our American democracy. Why not make this possible by planning and reserving a membership for this event. Some organization in your church will be glad to pay the expense **which will not be great.**

The 1953 Pilgrimage will be held on Thursday, Friday, Saturday and Sunday, April 30, May 1, 2 and 3. Want more information? Use coupon below.

✚

THE WASHINGTON PILGRIMAGE, INC.

Care, Church Management

1900 Euclid Avenue Cleveland 15, Ohio

CUT HERE

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue, Cleveland 15, Ohio

We are definitely interested in the Washington Pilgrimage for 1953. Send us information necessary for registration.

Name ....

Address ....

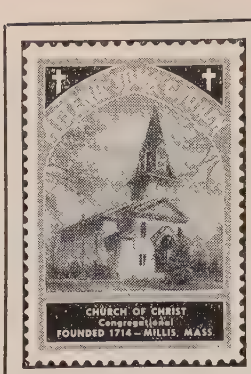
....

Your Church ....

Preserve your Revised Standard BIBLE with a beautiful clear, plastic BIBLE COVER.
- Keeps your Bible clean, fresh, like new!
- Holds notes, lessons, markers, pen or pencil.
- The perfect, thoughtful gift for Sunday School children, church worker or pastor.

Use on any Bible 6x8½x 1½ inches or smaller
Send cash, check, money order for $1.00 today to:

BREIG ASSOCIATES
1715 Walnut Street
Philadelphia 3, Pa.



RAISE $250.00 TO $5000.00
- for your church
- Sunday School
- Foreign Mission

CHURCH SEALS are the most effective fund raising plan ever devised. Excellent for anniversaries. Low cost to church. Illustration may be horizontal or vertical. Write for details and samples.

E. MORGAN SAVAGE
Dept. M.I., 900 Statler Bldg., Boston 16, Mass.

CLASSROOM PERFECTED!
SAVIOR-CENTERED!
EASY-TO-TEACH!
1953
CONCORDIA
V.B.S. MATERIALS

CONCORDIA can help you make this year's V.B.S. the Best Yet!

For the Bible-centered answer to your V.B.S. needs, investigate this new 1953 Concordia series. It includes fifteen 3-hour programs of Bible lessons, drills and assignments; hymns; handicraft; visual aids. Here's a complete program of worship, instruction, expression and recreation — carefully correlated to make a lasting impression of fundamental Bible truths on young minds. Everything you need is illustrated and outlined in this

FREE CATALOG

TEACHER'S MANUAL — abundance of detailed suggestions for teaching every part of the program.

WORKBOOKS — pupil-centered and uniform.

HANDICRAFT PROJECTS — correlated with the lesson for each day.

PROMOTIONAL HELPS — striking dodgers, buttons, banners, posters and post cards to help you secure maximum participation from teachers and pupils.

ACCESSORIES — new, full-color "Certificate of Recognition," registration cards, record materials, daily reports, *new offering envelopes.*

GIFTS AND AWARDS — many economical suggestions.

Complete! Inspired!
CLASSROOM-TESTED!
SAVIOR-CENTERED!
Easy-to-Teach!

ORDER A SAMPLE PACKET including Teacher's Manual, four workbooks and a full set of Handicraft projects—only $2.50

CONCORDIA PUBLISHING HOUSE,
3558 S. Jefferson, St. Louis 18, Mo.
Please send me
☐ free 1953 V.B.S. CATALOG
☐ Sample Packet @$2.50. I enclose $______
Name______
Address______
City______ Zone____ State____
☐ Pastor ☐ S.S. Supt. ☐ Dir. of Chr. Ed. ☐ Sec.

Send Coupon Today!
Concordia
PUBLISHING HOUSE
ST. LOUIS 18, MO

was it that created the earlier service? That is an important question omitted from the present inquiry which should be followed up. In several instances the seating capacity was greater than the total local membership.

In almost all cases reported the attendance at the later service ran ahead, generally very much ahead, of the earlier service. There were four exceptions. In two cases the earlier service ran ahead. In another the services were about even. In still another the earlier service was ahead in the summer, but not in the winter.

(10) Who preaches at the earlier service?

(11) Who preaches at the later service?

In all instances except one the minister preaches at both services, presumably using the same sermon. In the single exception the two ministers take turns by Sundays, not by services. This last, of course, would cut in half the sermon composition of each minister annually.

At our local church, while I preach twice a few Sunday mornings each year, at the opening of the two service series in late September, on Palm Sunday and at Easter (when we hold three services), I have refused to assume this responsibility regularly. Our assistant minister limits himself to one service monthly at the earlier hour although he has been invited to preach weekly. The grounds of refusal in his case and mine are the same, the extra demand on time and strength in a parish which has multiplied itself five times in a quarter of a century and is still growing. The preaching at the earlier service when we are not in charge is done by ministers from outside our regular staff. At present we are looking for a third minister and when we secure him we shall not be dependent upon these outsiders.

(12) Do any of the lay officers take part in the services?

In all instances the reply is in the negative except, of course, in such responsibilities as ushering and passing the plate. I have always thought that Protestantism has been losing out by not making use of some of its laymen to read the lesson and offer prayer from the chancel or pulpit platform, but I must confess that my attempts to use such laymen have never lasted long. The congregation seems to demand men trained for such work and only in rare instances are laymen willing to assume it.

(13) Is the earlier congregation mainly made up of parents of children attending Sunday school?

(14) Does the earlier service interfere with adult classes in the Sunday school?

The answer seems to depend on whether the early service meets at the same hour as the Sunday school. If it does, the answer to both the questions is in the affirmative. If it does not, the answer is in the negative. In our own case the attendance of parents runs as high as eighty per cent at the first service. One of the large churches replying to the questionnaire has two Sunday school sessions, each one meeting at the same time as the church service.

(15) Are there any disadvantages in holding the earlier service?

The heavy majority agreed that there were none. A half a dozen disagreed. Two of these critics mentioned minor problems which hardly seemed insoluable. In one case it was stated that on a double program the adult choir is overworked and in the other case that on certain Sundays the services run overtime and interfere with each other. The creation of a second volunteer choir and a more careful timing should meet such difficulties. The remaining four critics united in pointing out that a two-worship service program on Sunday morning meant that the congregation is never at the same service and that, therefore, the sense of fellowship is somewhat reduced. This is a valid criticism. It can only be answered in terms of the last question.

(16) What are the advantages?

The replies were unanimous in stating that with two Sunday morning services more people came to church. Several mentioned the extra note of quiet and reverence at the earlier service. The minister in a small church in a small town in Michigan summed the matter up in these words: "Many people prefer an earlier service. This gives them the day for family activities. It is time for Protestantism to learn one lesson from the Roman Catholic Church, namely, multiple services. Why should we insist that people must come at eleven o'clock or not at all? We plan to introduce a third morning service by the first of the year. The more opportunities we create, the more will people be inclined to come to church."

My own conviction, after studying the replies to the questionnaire, is that the second worship service on Sunday morning has already proved its worth and that more and more churches each year will adopt it. I predict that in a few more years it will be the exceptional church which refuses to take advantage of this simple method of affording more opportunity for public worship to more people.

Mixing Sports With Religion

(From page 51)

another denomination in the city, coming down to speak to me. Just before they reached me, I saw the young man slip out a side door. But the mother came on to speak to me and she told me that the young man was playing tackle on the local high school football team and that he had quite a battle with his temper and that my presence at many of the practice sessions and my sermons that were filled with sports applications had given him the biggest boost of anything yet in winning the battle with his temper. I didn't tell her that it could be because my battle was the same!

An elder in that same church came to me one night and said, "You know, I always considered games and sports a tool of the devil, but you have about convinced me that they are all right."

My space is used up in this article and I haven't told the half about the connection of Christianity and sports in my own limited experience. There are at least one thousand more examples I could give you.

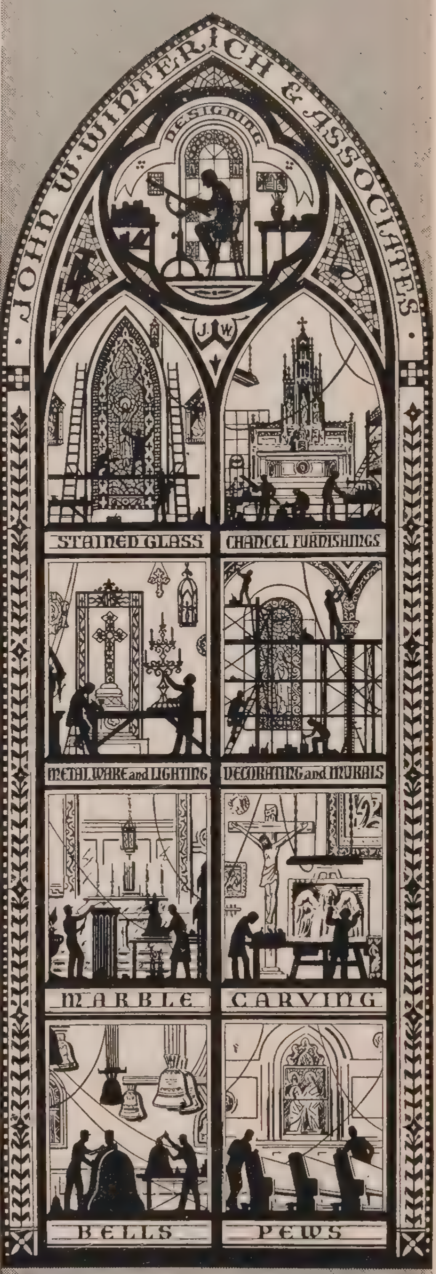
Suffice it to say now that I hope I may prove to you that sports can be a mighty tool for Christ in your local church as well as the world in general. Look over your own situation and see where they fit in. The Catholics have used them to great advantage. Why not the Protestants?

As for the need of most professional sports, and a lot of amateur sports, for the influence of Christ, that's another article in itself, and the concrete examples in support of that need are inexhaustible.

SING IN YOUR HEART!

You haven't a voice like Caruso?
You can't even moan like der Bing?
You wheeze and you croak
And half the time choke
But still feel an impulse to sing?
Well, brother or sister, then do so,
Whenever you feel like that, start!
You may not be heard
But sing like a bird:
By having a song in your heart.

New Envelope Holders
Beautiful traditional Gothic design . . . practical convenience . . . durability—all combined in a new combination envelope-pencil holder. Crystal-clear plastic; adds a classic touch to any church pew. Holds supply of cards as large as 3" x 5". Includes screws.
PER BOX OF 100 $30.00
Order from Your Bookstore or
THE JUDSON PRESS
1703 CHESTNUT STREET, PHILADELPHIA 3, PA.



Winterich's
Custom Made Church Furnishings, Lighting, Stained Glass & Decorations
•
3700 EUCLID AVENUE
CLEVELAND 15, OHIO
•
Your inquiries, no matter how small or large, are cordially solicited
•
Three Generations of Service to the Church

The Devastations of Loneliness

*A Sermon by Thomas Franklyn Hudson**

THE world is full of lonely people. Not only is this true on the great open spaces of the desert and the prairie and high up in the mountains. It is patently evident in the big cities where countless numbers rub elbows with others who know them not nor care a whit about their existence. Offices and factories are full of lonely people whose individuality has been lost in the crowd of which they are a part. Theatres bring together great crowds, but those who come know not each other and seem unable to make any personal contact. Even the church—originally known by the name of "koinonia," or "fellowship"—often becomes a congregation of strangers whose only common trait is their act of worship. When this has been completed, they often go their various ways in solitude.

Consider some of the characteristics of the loneliness that is so prevalent in the world today. In the first place, loneliness can make us bitter and bitterness can make us lonely. This bitterness has several manifestations. There is a bitterness against our fellow men as the result of some injury to us. Someone has hurt us by something he has said or done. We do not forgive that person, but instead we develop within us an intense hatred toward him. The obvious result to everyone is that this bitterness does not affect the person on whom it is centered one bit. He may be aware of it, but in many cases he may be entirely oblivious to it. However, it has a devastating effect upon the hater. It releases poisons in his system, making him sullen, morose, unattractive—not only toward the person to whom he has become bitter, but also to everyone else as well. It affects his relationship with all human beings with whom he comes in contact and makes him ineffective in his life and work.

I saw a good example of this when I lived in another city. It happened to a famous psychiatrist in that area who had helped a great many people with the same difficulty in their own lives. However, as so often happens, bitterness is so subtle that while we may behold and understand its destructive mechanism in the lives of others, we do not always comprehend its devastating work in our own lives.

This particular psychiatrist was asked to be in charge of the clinic for the rehabilitation of alcoholics set up by the state government. It was a work in which he had been exceedingly interested, so he accepted the position enthusiastically. However, his immediate superior was a non-medical man whose title was administrative director of the clinic. This man insisted that he should make the first contact with all patients and determine which of them should have psychiatric assistance and which should not. The doctor vehemently disagreed with this procedure, for he felt that the director was a layman and not qualified to make such an important decision.

As a result of this friction, the psychiatrist built up a tremendous bitterness toward the director of the clinic. Whenever he met a mutual friend, he denounced the other man with intense hatred. He even extended his opinions to those who did not know the other man. The result was that everyone began to avoid the doctor, because they knew that as soon as he saw them, he would launch forth on his invectives of hatred. He soon adopted the same role of denouncer to his patients, so that instead of giving them help, he only succeeded in making them more frustrated than ever. The result was that he became an utter failure in his work and was driven further and further into the isolation of loneliness.

Bitterness makes other people avoid us and forces upon us the insulation of loneliness. It may be a bitterness against God, caused by the death or

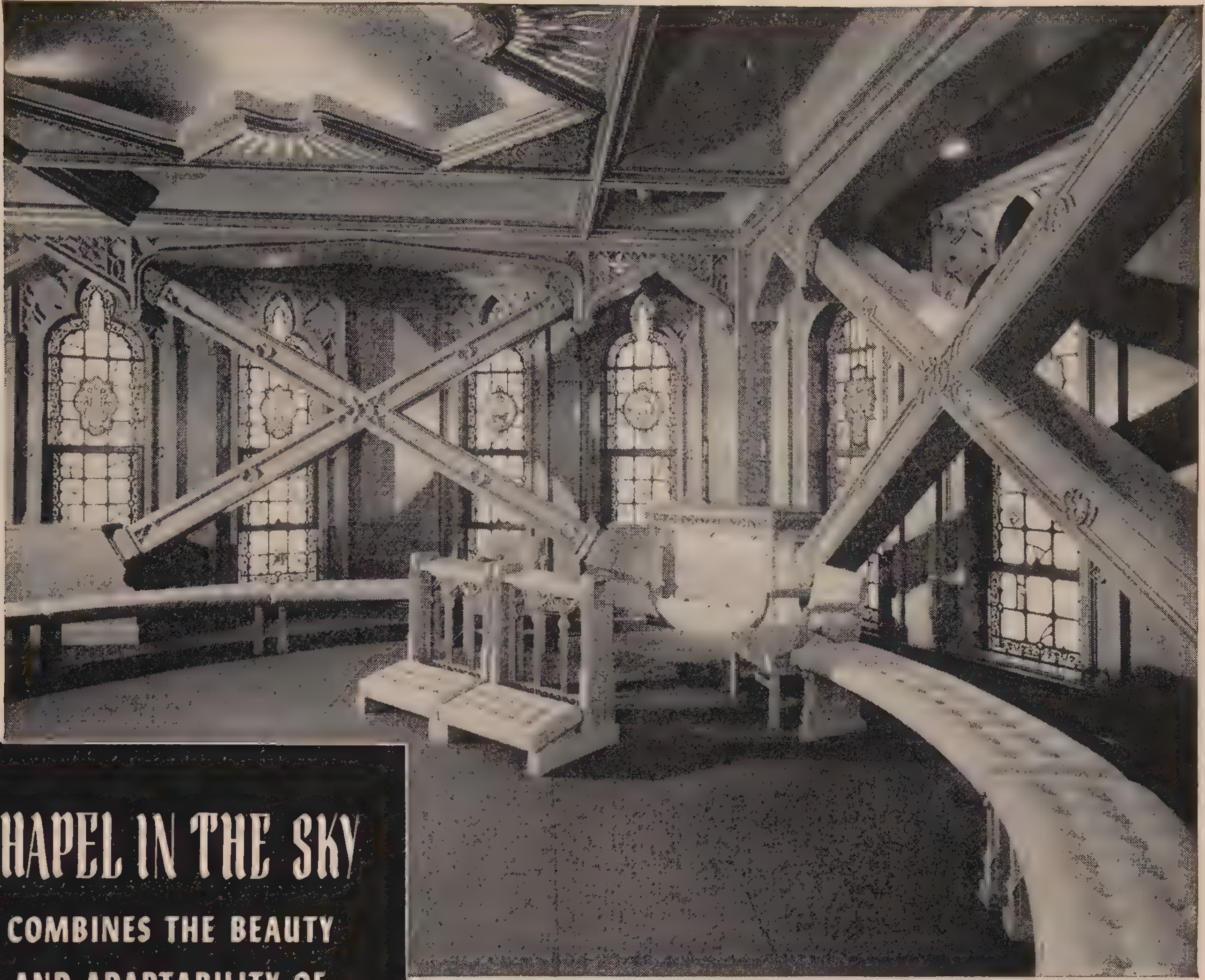
(Turn to page 66)

RELIGIOUS REMARKABLES - - - By Scheel
T. M. REG. U. S. PAT. OFF

A AFTER GEORGE WASHINGTON BECAME PRESIDENT, THE FIRST LETTER OF CONGRATULATIONS HE RECEIVED FROM A RELIGIOUS ORGANIZATION WAS SENT BY 25 METHODIST MINISTERS WHO HAD MET IN JOHN STREET CHURCH, NEW YORK.
A CATHOLIC PRIEST AND A PROTESTANT MINISTER HEAD THE ST. LOUIS UNITS OF THE TWO MAJOR NATIONAL MAGICIANS' ORGANIZATIONS.
Scheel
Religious News Service
A RECENT GRADUATE OF HAMMA DIVINITY SCHOOL, SPRINGFIELD, O., IS J. CHRIST, WHO LIVES ON JERUSALEM AVE. BETWEEN BETHLEHEM AND BETHPAGE STREETS ON LONG ISLAND, N.Y.

---

*Minister, First Presbyterian Church, Oakland, California.



CHAPEL IN THE SKY

COMBINES THE BEAUTY AND ADAPTABILITY OF FINE INTERIOR WOODWORK

Altar View, Chapel-in-the-Sky, Methodist Temple Tower, Chicago
DR. CHAS. RAY GOFF, Pastor FRANK J. McCORMICK, Designer, Park Ridge, Ill.

Built, Finished and Installed By One Group of Craftsmen

Celestial in its beauty, its atmosphere and its locale, Chicago's "Chapel-in-the-Sky" nestles in the tower of the famed Methodist Temple, 400 feet above the blare of Clark Street. No other chapel in the world is situated so high above the ground, and few provide so inspiring a setting for a wedding, a baptism, or an hour of prayer. The chapel's graceful late Gothic design brilliantly utilizes both the beauty and adaptability of wood. A striking example is the Cross of St. Andrew effect achieved by placing wood panels over the steel beams which support the tower against Chicago's extreme wind stresses. The wood throughout the chapel, including the altar, the paneling, Prie-Dieux and unique curved benches, is selected White Oak with a Mediterranean drift wood finish.

All architectural woodwork and cabinetwork for the Chapel-in-the-Sky was built and finished in Woodwork Corporation's spacious shops precisely to the designer's specifications. Final assembly in the chapel was handled by Woodwork Corporation's installation specialists. This complete Woodwork construction-finish-installation service eliminates delays and errors and assures satisfaction with economy. However large or small your custom woodwork plans, this organization of craftsmen will serve you well.

WRITE FOR ILLUSTRATED FOLDER
describing Woodwork Corporation services.

RESIDENTIAL · COMMERCIAL · INDUSTRIAL

For Prompt Price Estimates, or Other Information, Send Your Plans and Specifications to

WOODWORK CORPORATION OF AMERICA
1427 WEST TWENTY-FIRST STREET, CHICAGO 8, ILLINOIS
Serving Architects, Designers and Contractors For Nearly Half a Century

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

The Nearness of the Spirit at a Distance

IN ONE of his most loved ballads, Paul Heine tells the story of a pine tree growing among the rocky cliffs of the northern regions, where the winters are cold, bleak, and desolate, and where the nights are swept by brazen winds and zero weather. As the pine tree shivers and strains for survival in the midst of the severe winter, she dreams longingly of her sister palm tree in the South, where the strain and stress of outward circumstance are gone, as she stands warmed by the southern climate, basking in the yellow sun.

Thus it is with men everywhere. They long for better days and warmer climate. When they are weary, they seek renewal and strength, some even turning to God to be replenished. If they are despairing, they seek a future in which there is hope and no despondency. If they are aging, they want new life and more of it for the comfort of their old age. Some even turn to Christianity, as did the French convert, Gabriel Marcel, and would acknowledge his statement of faith after a life-time of aimless wandering. With him they would say: "At this present hour I see the Christian miracle as the absolute point at which youth is renewed. And perhaps the eternal fountain of all the renewal of youth there can be."

St. Paul shared this longing with all men. When controversies and abuses would arise in churches which he once served, he would write to them and call the members of the congregation back to the days of their early devotion to the Lord. On one such occasion, he reminded the congregation at Thessalonica in these beautifully phrased words: "Never quench the fire of the Spirit, never despise prophetic revelations." (I Thessalonians 5:19, 20)

But the beauty of the passage is marred at the outset by the frightful reminder which it carries with it; namely, that men and women have it in their power to put out the fire of the Spirit; that they can put an end to the religious life by the way they live. Then all the longing of their soul will not avail them of the strength to come back to their early years of devotion to the Lord, unless the Spirit, the Life-giver, claims them once more for God.

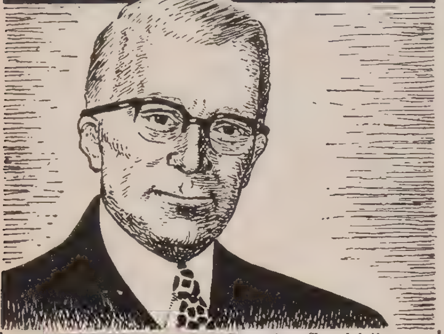
There is this dread possibility in us all. This is the good man's temptation as well as the bad man's lot. The best of them have halted on their Christian pilgrimage and limped at the thigh as a result of their great temptations. Peter's life is a constant reminder that life can be cut down as well as renewed by the response one makes to the Divine Spirit.

When Mark tells us in the passion story that "Peter followed him at a distance" he is not only referring to the physical distance between Peter and the Master, but he is also pointing to the symbolic distance of his soul, now thrice removed from the Lord in the great denial. In fact, the distance was so great between them that Peter wept and grieved and had to be reinstated in the fold before he could shepherd the flock of Christ in his appointed work. The old life in him, had for the moment gained the ascendancy, and he was like a broken bell unable to peal forth the ardour of his first confession on the coasts of Caesarea Philippi.

If any word in the English language speaks with antipathy against the work of the Divine Spirit, it is this word, "distance"; though it may be better suited to describe the transcendence of God. The word which the Bible favors for the Divine Spirit is, "nearness," which brings out the Unity of the Spirit; as when the Father, in the story of the prodigal son answers to the rebellion of the elder brother: "My son, you and I are always together, all I have is yours."

St. Paul saw this same threat of "distance" invading the sanctity of the Thessalonian congregation, where apparently there had been much abuse and opposition to the manifestations of the Spirit. Some had presumably graduated from the faith to glory in the critical acumen of reason, and were critical of prophetic revelations as well as of the works of the Spirit. Paul had to remind them of the smallness of the self and admonish them: "Never quench fire of the Spirit, never despise prophetic revelations." For this "lamp of grace" is still the only means of coming nearer to the Master.

Lest we come to think these two incidents are rare in the course of Christian history or that they are sim-



A PARSON PONDERS

"I'd like to—but I can't afford it"—replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to afford to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death—grossly exaggerated.

When the *net cost* of a Fund policy is clearly presented and understood the minister is frequently incredulous. He can hardly believe his own eyes. For example, a man of 25 may secure a $5,000.00 policy for $81.65 annual premium. After protection has been enjoyed for 40 years, and if dividends accumulate, and the present scale of dividend payments continues, he will have a cash surrender value of $5,147.00. The payments amounting to $3,266.00 leave a net gain of $1,881.00 on the investment. Besides all that, he has enjoyed the security for 40 years of a contract insuring his life. If one seeks a bargain, where could a better buy be found?

Can a preacher afford *not* to make such a wise investment? Spending money "for that which satisfieth not" deserves the harsh words used by the prophet of old and echoed by the sages of today.

Any buy, however, which satisfies so completely and permanently constitutes an imperative for the man whose chances for making a fortune are strictly limited.

Seize this opportunity by the forelock and write to:

PRESBYTERIAN MINISTERS' FUND
Alison Building, Rittenhouse Square
Philadelphia 3, Pa.
(7 branch offices from coast to coast)
An Interdenominational Life Insurance Company for All Protestant Ministers
ALEXANDER MACKIE, President

Please send me information about:
☐ Protection ☐ Retirement Income
☐ Family Income ☐ Juvenile Insurance

Name ....
Address ....
City .... Zone .... State ....
Date of Birth ....
CM

"More than a Business—an Institution"

ply local situations, an issue between Greeks, Romans and the Jews, we hasten to remind ourselves of the disposition of modern man. Men and women have it in their power, even today, to put an end to the religious life, simply by the way they live. Even in the land of churches there is the distance of indifference and opposition, if not rank abuse of things religious. Then, what about areas of Asia where officialdom has banned the works of the Spirit? Why, even the sects that are making such a large claim for the Spirit, even they are putting an end to its fire with their ribaldry! Can you visualize the Apostle coming to our shores and having to change his script because of the signs in the sky? I should imagine he would have the same old message to preach all over again: "Never quench the fire of the Spirit, never despise prophetic revelations."

What is it about God's precious gift that men are warned not to play with it and fumble it or become an obstacle in its path? Jonathan Edwards gives us the answer in these words: "True religion, in great part, consists in holy affections—, in vigorous and lively actings of the inclination and will of the soul, or the fervent exercises of the heart . . . All truly gracious affections arise from special influences of the Spirit." We are not to play with it, because the Divine Spirit is "the spring of men's actions." Deny it, and you deny the Christ and thereby you will cut the nerve or spring of every effort for human betterment. Receive him, and you will put on the mantle of Elijah, —the garb of all saints—and be different from the old man you were before, For the Spirit is "the eternal fountain of all the renewal of youth there can be."

He will bring to your life the Joy of Discovery. He will enable you to surrender to the Lord of life and will call you out of the hut of the self to live in a castle not made with human hands. As a wise Christian once said: "Religion is only for the person who can submit himself to it, and allow the holy influences of the Spirit to rule his life." Truly has his name been given, for he is the one Guide in the discovery of new life. He is the lamp of grace that lights man's faith and prepares for his own experiences of godliness in the human life. He is the Spirit of Preparation.

He will bring to your life the Joy of Possession. He will enable you to possess in love what you recognize to be true in knowledge. You will come to know Him through the Word, and the Spirit will be there as Witness, and you will possess him through love and through holy affections. No longer will your soul be content with the discov-

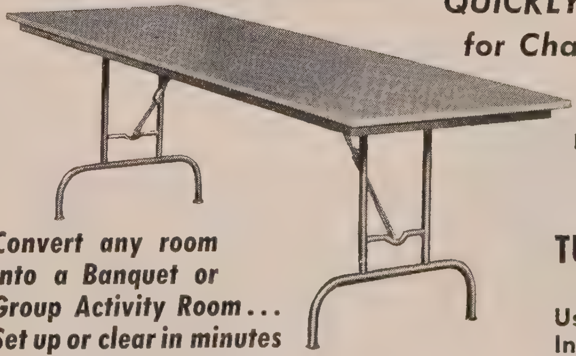
HOUSE
OF
SANDON
•
Six Generations of Church Beautification

SANDON STAINED GLASS STUDIOS, Inc.

DESIGNERS AND CRAFTSMEN IN
STAINED AND LEADED GLASS

2112 Payne Avenue **Cleveland 14, Ohio**

Your inquiries invited



**UNEQUALED in APPEARANCE
DURABILITY
AND
STRENGTH**

Mitchell FOLD-O-LEG tables

QUICKLY FOLD or UNFOLD for Changing Room Uses

TOPS OF MASONITE PRESDWOOD, FIR & BIRCH PLYWOOD, LINOLEUM, RESILYTE PLASTICS

TUBULAR STEEL LEGS

Used in Churches, Schools, Institutions, Hotels, Clubs, Lodges, Offices and Industrial Plants

Convert any room into a Banquet or Group Activity Room . . . Set up or clear in minutes

MAXIMUM SEATING
MINIMUM STORAGE

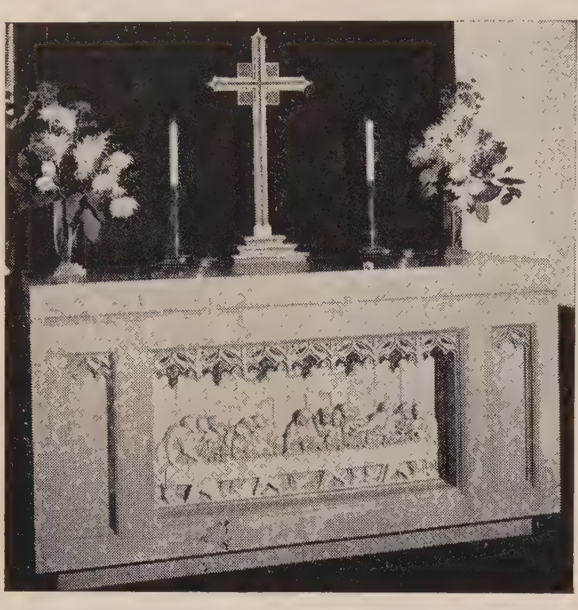
Send for Folder

**MITCHELL
MFG. COMPANY**
2724 S. 34th Street
Milwaukee 46, Wis.

EASY TO SET UP

THE STRONGEST, HANDIEST FOLDING TABLE MADE!

WINONA LAKE SCHOOL OF THEOLOGY
America's Most Unique Summer Seminary
UNIQUE: GREAT TEACHERS, COURSES, TIME, CREDITS, STUDENTS
REGULAR SESSIONS, FLYING SEMINARS TO PALESTINE
June 17-July 25 July 25-Sept. 1
Founded by Dr. G. Campbell Morgan, 1920. Dr. J. A. Huffman, President
Write for copy 1953 Prospectus, Winona Lake, Indiana



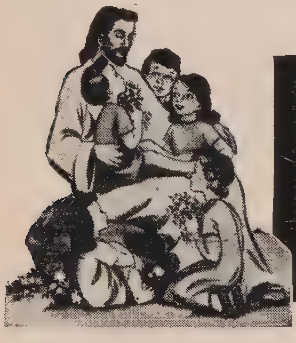
Craftsmanship in WOOD

COMBINED WITH THE FINEST MATERIALS FOR ALL DEVOTIONAL APPOINTMENTS OF THE CHURCH

INQUIRIES FOR CHANCEL ARRANGEMENTS AND PEWS ARE APPRECIATED

CATHEDRAL CRAFTSMEN
Waukesha, Wis.

STANDARD BRAND-NEW V. B. S. COURSE



LIVING WITH JESUS

FREE
GUIDE-BOOK
the ABC's of a better VACATION BIBLE SCHOOL

Yes, I would like a copy of FREE Guidebook describing this and other V. B. S. courses and materials.

NAME ....
STREET ....
CITY.................. STATE.........
CHURCH ....

- TRUE-TO-THE-BIBLE
- COMPLETE
- LOW COST

The brand-new Standard "Living With Jesus" V. B. S. course presents Jesus' teachings and life in His day in vividly realistic and entertaining fashion. Youngsters will easily grasp these interesting BIBLE lessons. The same theme, "Living With Jesus," is taught every age group, Nursery through Intermediate. Low in cost, this new 10-lesson course offers for each age group, teacher's manual (45c each) and pupil's workbook (10 for $2.50), plus helpful Director's Manual (50c).

At Your Favorite Bookstore, or

THE STANDARD PUBLISHING COMPANY
CINCINNATI 10, OHIO

ery alone, for now you will be eager to hold Him in love, and to assert his purposes in action, and to commit your ways according to His purposes. You will truly call Him your own personal Saviour. He is Teacher and Comforter, and the Spirit of Reception in the human soul.

What a paradox it is of modern times, that men long for life in a most universal way, as is evidenced in Paul Heine's projection of this longing even to trees, and yet there is so little happiness and true joy in the lives of men and women! Can it be they are holding the Nearness of the Spirit at a Distance? If so, there can be had the nearness of the Spirit. "Never quench the fire of the Spirit, never despise prophetic revelations."

Whatever your disposition is, you can come to the Master in the nearness of the Spirit. If you are disposed to be happy and cheerful, with a smile ready for everyone, you can come to Him, and he will heighten and deepen this grace in your life, and give you the beatitude of blessedness, which you will share with his saints in all ages. Without Him your happiness will not be lasting.

Remember, too, that "self-disgust and boredom can poison a life that seems to be of the happiest." The packets which life hands out are not always sweet. In such moments, your nearness in the Spirit would hold you close to Him and He would uphold the best that is in you.

If you are disposed to be serious and have a tendency for despair and you take life with a somewhat heavier spirit, remember "faith may illuminate the most wretched of destinies." And it is the Spirit which lights the lamp of faith. Your nearness in the Spirit would enable Him to lift you, for His yoke is easy and His burden is light. As Gabriel Marcel puts it in his metaphysical journal: "Religious life is only for souls that know themselves to be threatened." If your life is threatened by distance, come to Him in the nearness of the Spirit and He will shield you and be a house of defense to save you.

If you are disposed to be self-centered or complacent, if you are the easy-going type of an individual, remember that His Cross was meant for you. He would save you from yourself, even from the smallness that is within, and draw you out into the open. He who saves his life shall lose it. By staying in yourself, you will destroy the self in its efforts to reach out for the better life. If you are either too old or too young to serve him, and complain as did Jeremiah before that your self is wounded, He will answer you as He answered the prophet of old: "If you will give us murmuring," Jeremiah, "I will restore you to my service; if you will purify yourself from passion's dross, then you shall be my spokesman." In the nearness of the Spirit, you too can come to Him and truly sing the old favorite of the Christian church:

Where he leads me I will follow,
Where he leads me I will follow,
Where he leads me I will follow,
I'll go with him, with him all the way.

Perhaps most of us would rather stay our distance, for we are like Peter. It is much safer to be at a distance rather than going with him "all the way." If we came nearer, we should perhaps be asked to give up something we cherish and hold dear. The love of self can often times be greater than a purpose or a mission, as in the case of Peter's denial, where we follow "as long as it keeps within reason." But such instances are a far cry from true discipleship. It is not only our instinct for self-preservation that hinders the spiritual life; it is not only the claims which natural life imposes upon each of us; but we also have the spirit of playfulness which trifles with the things of God, and, of course, our many evasions and rationalizations. All of these human frailties, and many unmentioned ones, help keep The Nearness of the Spirit at a Distance. May the prayers we lift to God have the sincerity of the English poet, George Herbert, who wrote in his poem, Employment:

O that I were an orange tree,
That busy plant!
Then should I ever laden be,
And never want
Some fruit for him that dressed me.

But we are still too young or old;
The man is gone
Before we do our wares unfold;
So we freeze on.
Until the grave increase our cold.

—William Horosz, Minister
St. John's Church,
Hollidaysburg, Pennsylvania

POETIC WINDOWS

Voice of St. John

The voice of St. John,
The beloved disciple,
Who wandered and waited
The Master's appearance,
Alone in the darkness,
Unsheltered and friendless:

"It is accepted
The angry defiance,
The challenge of battle!
It is accepted,
But not with the weapons
Of war that thou wieldest!

Cross against corselet,
Love against hatred,
Peace-cry for war-cry! * * *

The dawn is not distant,
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is eternal!"

—H. W. Longfellow in
The Saga of King Olaf

Loveliest of Trees

Loveliest of trees, the cherry now
Is hung with bloom along the bough,
And stands about the woodland ride
Wearing white for Eastertide.

Now, of my threescore years and ten,
Twenty will not come again,
And take from seventy springs a score,
It only leaves me fifty more.

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

—A. E. Houseman

The Man He Killed

Had he and I but met
By some old ancient inn,
We should have sat us down to wet
Right many a knipperkin'

But ranged as infantry,
And staring face to face,
I shot at him as he at me,
And killed him in his place.

I shot him dead because —
Because he was my foe,
Just so; my foe of course he was;
That's clear enough; although

He thought he'd list, perhaps,
Off-hand like — just as I;
Was out of work, had sold his traps —
No other reason why.

Yes; quaint and curious war is!
You shoot a fellow down
You'd treat if met where any bar is.
Or help to half-a-crown.

—Thomas Hardy

Christ and the Mourners

Down on the shadowed stream of time and tears
Voice of a new grief and grief of ancient years —
Sad as when first from loving lips 'twas sighed —
"Hadst Thou been here, my brother had not died."

Comfort us Lord, who heard'st poor Martha's plaint,
Heal the sore heart, uplift the spirit faint —
O Thou, the Peace that cometh after strife!
O Thou, the Resurrection and the Life!

—Katherine E. Conway in
Christ in Poetry; Association Press

SELECTED PROSE

Portrait of a Christian

He stands before God in humble gratitude, making no claims, knowing he owes everything to the divine bounty.

He is moved with compassion for the grief and suffering of his fellow-men.

His life is devoted to the service of God's kingdom, not to seek his own ends. He can be determined and ag-

First Choice
in the world of church music today

CHURCH MODEL—
price on request

Churches the world over continue to choose the Hammond Organ over any other comparable instrument.

Reasons for this overwhelming acceptance include:

1. Ease and economy of installation.
2. Never gets out of tune†, minimum service expense.
3. Hundreds of rich, church tones.
4. Easy to play—even for beginners.
5. Provides music of cathedral quality—even in the smallest church or chapel.

Before you decide on an organ for your church, consider these advantages and ask the Hammond Organ dealer nearest you for a demonstration. Learn why more than 27,000 churches have chosen this instrument.

HAMMOND ORGAN
MUSIC'S MOST GLORIOUS VOICE

Complete line of 2-manual-and-pedal Hammond Organs starting at $1285* (for the Spinet Model, not shown), including tone equipment and bench.

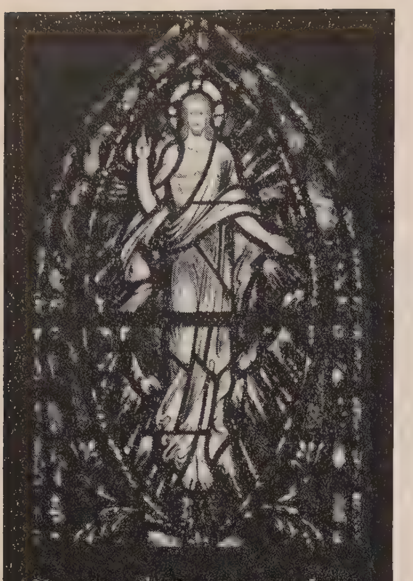
*f.o.b. Chicago; includes Federal excise tax which is rebated to churches. Concert Model has 32-note pedal keyboard built to AGO specifications and an additional †Pedal Solo Unit, tunable to preference by organist.

FREE BOOKLETS!
Complete information about Hammond Organs

☐ "Are You Wondering About Organs?"
☐ "49 Tested Plans to Raise a Church Organ Fund"

Hammond Instrument Company
4250 W. Diversey Ave., Chicago 39, Ill.

Name ....
Address ....
City ....Zone......State............
©1952, Hammond Instrument Company



Detail of Chapel window,
Presbyterian Church,
Sewickley, Pennsylvania

Charles · J · Connick
* Associates *
Designers and Workers
in Stained Glass at
nine Harcourt Street · Boston

Church Schools Choose

DELONG CHAIRS

for

COMFORT
BEAUTY
SAFETY
COLOR
SERVICE

5 Sizes—For All Age Groups
Nursery to Adults

The new DeLong chairs are unequalled for beauty and durability. They will give a sparkle and lift to your Church School. Every piece scientifically designed in the use of light, beautiful woods and colorful plastic upholstery.

SERVICE Hard maple stock, few parts.
SAFETY Slanting legs, not easily tilted.
COMFORT Padded seat, shaped back.
BEAUTY Natural maple finish, colored plastic seat. Comes in red, blue, green, brown.

TABLES WITH FOLDING OR NON-FOLDING LEGS

Send for illustrations and prices

DELONG, LENSKI & DELONG

Manufacturing by DeLong Seating Co., Inc.
1505 Race Street, Philadelphia 2, Pa.

gressive and angry when the weak are oppressed, but he is never self-assertive or angry at slights to himself.

He longs with intensity for the triumph of goodness in his own life and in the life of the world, with a longing as strong and as much a part of his spiritual life as hunger and thirst are in the life of his body.

But he is not censorious or critical of those who fail, knowing his own weakness. He will not break the bruised reed, but seeks to mend it. He is moved to mercy.

He is singleminded in devotion to God and the things of God.

A lover of peace he takes the spirit of reconciliation with him wherever he goes.

Some respond to him but some resent his presence, as a rebuke to their way of life or a threat to their selfish interests.

If persecution comes he finds cause for gladness even in that, because he remembers that Jesus trod that way and that he can fill us something of what is lacking in his sufferings. And he knows he marches with a great and noble company.

Such a man is truly blessed. He has learned the secret of true living. He is a citizen of God's Kingdom, counted by him as a true son. He lives in the conscious presence of God. Though poor he possesses all things and savours all the beauty and worth of his Father's world. A strength not his own sustains him. The divine love and forgiveness are his.

He grows in goodness and is heartened by the knowledge that in God's own time the cause of good will triumph. He belongs to the company of the prophets and martyrs and for him the trumpet of welcome shall sound at the gates of heaven.

We have never seen this man, but some we have known have reminded us of him.

Only once has such as he walked among us, full of grace and truth; Jesus himself, the originator and perfect example of our faith, the Christian Man.—Hugh Martin in *The Beatitudes;* Harper & Brothers.

Improvement on Scriptures

The Scriptures practically cease to function for the Romanist. He is told what the Bible means to the priest, who in turn is told what to believe by the hierarchy, who in turn are dependent on the infallible guidance of the pope. All are dependent on the infallible guidance of the pope. All freedom of thought, all independence of discovery, a personal appropriation of truth directly apprehended in the Scriptures, is denied. But what is worse, faith degenerates into mere assent to the tradition of the church, rather than being a vital personal trust in a heavenly Father. The church assumes sole responsibility for the believer's faith, and guarantees him acceptance at the bar of God's judgment. To quote Dostoevsky's Grand Inquisitor, when he spoke to Jesus in the dungeon of Seville: "We have corrected Thy work and have founded it upon *miracle, mystery* and *authority.* And men rejoiced that they were again led like sheep, and that the terrible gift that had brought them such suffering (the gift of freedom) was, at last, lifted from their hearts."—Donald G. Miller in *Our Protestant Heritage;* John Knox Press

A Princeton Story

Princeton University has a way of attracting Englishmen on visits, which Harvard and Yale never seem to be able to acquire. I think Englishmen feel that Harvard and Yale are competitors in New England to Oxford and Cambridge in the England that is old. Princeton, they feel, is quite out of the running, and therefore a safe place to visit and condescend to.

However, Princeton University gave London a snub which was more than well warranted. It was given by two young Princeton students standing one evening in the University railroad station. The story is a classic and deserves to be put into imperishable archives.

London has had, in its history, two men named Walter Raleigh. The one was a knight in Queen Elizabeth's time. The other had been knighted in our present day. The former was knighted for his courtesy, and the latter for his competence at letters. This second Sir Walter Raleigh, the knight of our own day, was traveling down to Princeton one evening from New York, to give a lecture. He arrived on a train after the one he had been expected to take. There was no kindly lecture committee waiting in the station to receive him—only two Princeton students, who had not the slightest notion who he was, or even that he was expected to come there at all. Sir Walter Raleigh, upon getting off the train, and finding no one to meet him, went up to these students and said:

"Could you please tell me where is Princeton University? I am Sir Walter Raleigh."

"Oh, good evening, Sir Walter," said one of the students, as he made a profound bow. "And this," he said, pointing to his companion, "is the Earl of Essex. And I," he said, pointing to himself, "am Sir Christopher Blount. And you will find Queen Elizabeth at the moment, smoking cigarettes in the

(Turn to page 68)

Editorials

(From page 12)

vow of poverty have houses, lands and other property on which a tax might be levied?

One can hardly blame a poor Protestant minister, returning from the income tax bureau, for envying the apparently opulent, tax free Roman Catholic priest who breezes by in his Cadillac or Lincoln.

Don't get us wrong. We are not starting a movement to change the law; we are just reporting the situation as it is.

Because He Lives

MAKE no mistake about it; the glory of Easter is its promise of eternal life. No other theme can substitute for the faith that "because he lives, we shall live also." To the preacher, engrossed in his Bible, the theme may seem trite. He may seek to cover up the fundamental belief with reference to the brightness of the sun, the songs of the birds or the budding trees and flowers; but the message that a hungry humanity seeks is that the spirit of God dwells in man and he will share in the glories of God's eternity.

Easter is a day for the release of the dreams of the repressed, for the comfort of those who mourn, for all those who have found the burdens of life too heavy. The release brings new freedom of the soul.

On this great day, Mr. Preacher, proclaim the Christian faith of life beyond the grave

Angel Unaware

JUST as I was finishing these columns I was attracted by an announcement of a new book which will have a tremendous appeal at the Easter season. It is *Angel Unaware** written by Dale Evans Rogers, the wife member of the famous Roy Rogers duet. It is a story of their little girl who lived but two years. She came into the world with an appalling handicap and the parents showered every affection upon her. Robin Elizabeth was selected as a name.

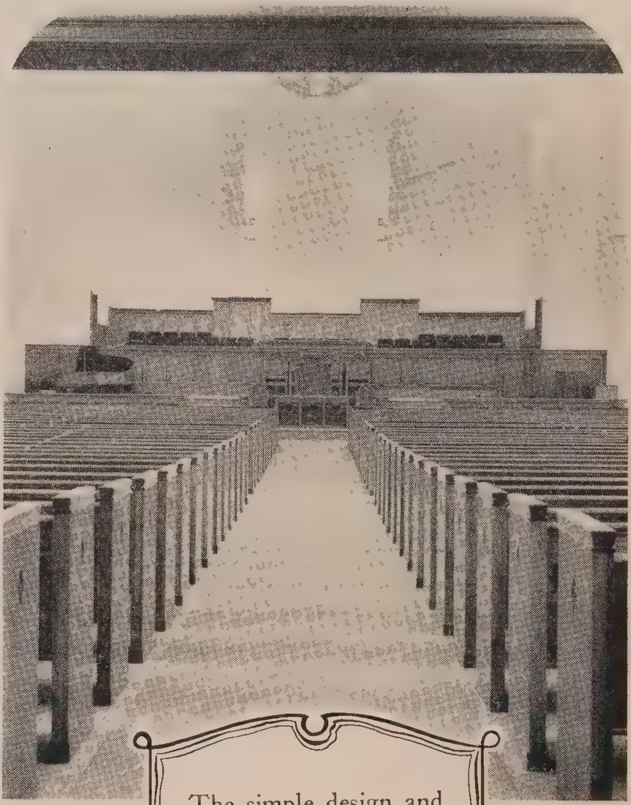
The book is written in the name of the little child. But the message is from the heart of the mother. The little child is made to say of the father in affliction: "Bless his heart, he was learning that it really isn't we innocent children who suffer, it's the ones around us, while they are learning to be obedient to God's will."

Norman Vincent Peale says of this book: "Where most babies die and leave the mother crushed, Robin put on immortality and the mother found the very joy of God in what might otherwise have been an overwhelming tragedy.

---

*Published by Fleming H. Revell Company.

beauty with Simplicity
Comfort with Character



First Baptist Church
Lubbock, Tex.

The simple design and fine craftsmanship makes L. L. Sams & Sons church furniture a wise, economical investment. You're set for years ahead with handsome, durable furnishings that give an atmosphere of beauty and character with simplicity and comfort.

ARCHITECT
Butler & Brasher

L. L. SAMS AND SONS
WACO, TEXAS
Dept. M

Pews
Altars
Pulpits

Baptismal Fonts
Wood Carvings
Lecterns

Manufacturers of Distinctive Church Furnishings

The Living Bible

EASTER FILMS for your CHURCH

Fifteen-minute color motion pictures on the life of Christ, faithfully adhering to the Bible for Lent and Easter

- *Bible classes*
- *Youth groups*
- *Sunday School classes*
- *Mid-week services*
- *Sunday evening services*
- *Special Holy Week services*

THIRTY PIECES OF SILVER
THE UPPER ROOM
BETRAYAL IN GETHSEMANE
JESUS BEFORE THE HIGH PRIEST
TRIAL BEFORE PILATE
THE LORD IS RISEN
THE LORD'S ASCENSION

16mm sound films for rent, in either color or black and white.

Also . . .

Family Films' modern dramatic stories with vital messages for Lenten season programs.

THE ROAD BACK
RIM OF THE WHEEL
BIBLE ON THE TABLE
WALKING WITH GOD

16mm sound, approximately 30 minutes running time, available for rent in black and white.

Ask your film library or denominational publishing house for these free materials on both the modern-day films and the Living Bible series: illustrated catalogs with full descriptions of each film, church emphases calendar for 1953, and the forms explaining fully the attractive 10% Series Rental Savings Plans.

Family Films INC.
8840 W. OLYMPIC BOULEVARD
BEVERLY HILLS · CALIFORNIA

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel[†]

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

SHE IS A P.K. AND LIKES IT

Preacher's Kids Are Lucky

by Jane Howell Montgomery[*]

BEING a preacher's kid is the luckiest thing that can happen to anyone! Few people will believe this, for the reaction to most queries as to your father's occupation is a sympathetic comment, "Oh you poor girl, how can you stand being a preacher's daughter? Thank goodness, I wasn't born into a preacher's family!"

To such statements I can only reply, "Thank goodness, I was." I should say "we" for both my sister and I agree that life in a preacher's family must be the best life in the world. In what other profession can you learn to know so many good people and be accepted as a friend as soon as you enter? What other profession gives you the opportunity to mingle with rich and poor, famous and obscure, brilliant and backward with equality? Being a P. K. you have the privilege of meeting them all and becoming their friends.

Sure, there are hardships in living in a minister's family. My sister "Jody" always remembers the time she told a little friend of hers that she wouldn't play with her anymore. "And you're the preacher's daughter," my sister's playmate gasped.

"That used to grate my soul," Jody says, "but it is a check. I am a preacher's kid and that does mean something."

"It means," some folks would say, "You're either an angel or a devil, and we don't want either." The idea that a P. K. never hits a happy medium is as false as the assumption that ministers never have any work to do.

Like most children, some P. Ks. are far from perfect while others obviously try too hard to be models. But unlike other children, a preacher's kid has a peculiar responsibility. Most of the congregation judge a minister's good sense by his child's conduct, and woe be to preacher junior if he makes a major error. He not only disappoints his parents but the whole church suffers a let down. That ghostly childish chorus, "And you're the preacher's daughter" still comes back to haunt us female P. Ks. at every false move we make. Charles Wesley's old hymn, "A Charge to Keep I Have," is the battle song of every parsonage member.

When I was seven years old I had a playmate who was as unpredictable as a weather cock. One day she would invite me to her weiner roast, the next she would be chasing me around town yelling, "I'm going to beat you up!" (No, I hadn't put the sand into her soft drink) my playmate just enjoyed scaring the neighborhood kids, especially when they wouldn't fight back. I learned how to run pretty fast because for me, running was a compromise between turning the other cheek, and self preservation. Fighting was bad for anybody but for the "preacher's daughter" it was out of the question. Think what the neighborhood would say if Sue went around with a black eye delivered by the preacher's daughter. Not liking to fight anyway, I ran—afraid of her, but more afraid of what people would think if I took the alternative. Finally my mother found out what was going on and gave me a stiff lecture.

A few days later when Susie Smith came towards me with that tell tale look in her eyes which said, "Run, I'm going to beat you up." Much to her amazement I stood my ground and instead of running, began walking slowly, menacingly towards her, saying in a low, determined voice, "Susan Smith, you are never, never going to beat me up again!" My tone grew sterner, "You try it just once, and you'll be sorry!" I was looking her straight in the eye and advancing slowly. This time it was Susan who backed away. Back and back she went, my fierce expression as I advanced, forcing her farther until suddenly, to our mutual surprise, she fell backwards off the curb. "M-o-t-h-e-r!" she screamed at the top of her lungs. Mrs. Smith came running out on the porch; "Jane pushed me—off the curb," Susie wailed. The mother came over and gathered up the unhurt child, glaring accusingly over her shoulder at me, as she took her into the house.

[†] Mrs. Ernest Engel, Bishop, Texas.

[*] Daughter of Reverend and Mrs. Frank W. Montgomery, State College, Pennsylvania.

What my mother had taught me was that there's more than one way to win a war and it's a good thing for preacher's kids to learn this early.

At Halloween when the neighborhood kids soap windows with Fels Naphtha the local P. K. is looked at askance if she smears a shining pane with innocent *Bon Ami.* In spite of this, of course, a lot of *Bon Ami* is missing from parsonage cupboards around Halloween.

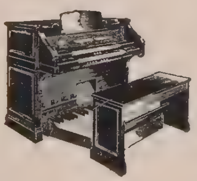
Another hardship is this business of pulling up stakes every few years and moving to a new locality just when you're beginning to know and love a place. It takes some P. Ks. at least two years to get over being homesick for their old home. Others adapt more quickly but the adjustment period is always difficult.

A P. K. is not someone whose concerns are limited to school and home. Church is a vital part of his life also. It isn't hard to like the festive things, such as Christmas parties, bake sales, church suppers, and Sunday School picnics. But those compulsory church meetings, and boring adult affairs one must attend, get hard to accept. For instance, being packed off to Corner Town to play the piano on a lovely May evening because "I'm such a nice little player" when all the other kids in my gang are out playing ball. I'd much rather be playing with them but off I go right past the ball park where bikes and eager children clutter up the sidewalk. The ball goes whizzing out between second and third. It's a fly! "Betcha I could've caught that," I say, but Dad, at the wheel, says, "The ice cream they serve out here at Corner Town is really something!" Who cares about ice cream? All I could do was gaze mournfully out of the back window until the kids were out of sight.

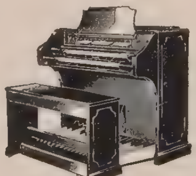
It Happened at Easter...

"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively. . . . You know it *is* hard to put into words the glory, triumph, and hope for the world that Easter means.
"Then we got our Baldwin organ, and on Easter morning I watched my 'friend' in the fifth pew. I saw a new look in his eyes . . . as the glorious voice of the Baldwin brought new richness and depth to our music, deeper meaning to our service!"

Let the
BALDWIN Electronic Organ
Bring New Meaning to Your Service



Model 10



Model 5

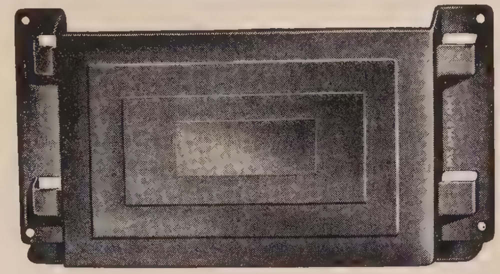
You can still have a Baldwin Organ installed in time for your Easter Services. See your Baldwin Dealer today!

BALDWIN
ELECTRONIC ORGANS

THE BALDWIN PIANO COMPANY, CINCINNATI 2, OHIO
BUILDERS OF BALDWIN GRAND PIANOS • ACROSONIC SPINET PIANOS
HAMILTON VERTICAL AND GRAND PIANOS • BALDWIN ELECTRONIC ORGANS

World Famous
MEDIEVAL and CONTEMPORARY
Windows
MADE BY
Franz Mayer
& COMPANY of
Bavaria
FREE CATALOG
AMERICAN IMPORTER
Russell Church Supply Co.
BOX 5237 WINSTON-SALEM, N. C.

Books of Remembrance
Record the life history of your church along with the names of those whose gifts have benefited your church.
Beautiful, hand-tooled leather books with hand-engrossed pages are exhibited in carved repositories.
Also, exquisite stained glass windows and church furnishings. Send for our catalog.
WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS



DENNING FIXTURES
FOR CHURCH PEWS

THE ORIGINAL HAT HOLDER

has been standard church equipment for over 40 years. More than 10,000 churches are equipped. Hat holders attached to back of pews eliminate cloak room congestion.

Richly finished in light bronze, dark bronze and nickel

DENNING'S ENVELOPE HOLDER

Sylvania Electric Products, Inc.
2028 E. 70th St. Cleveland 3, O.

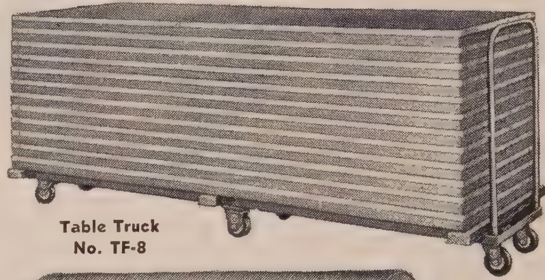
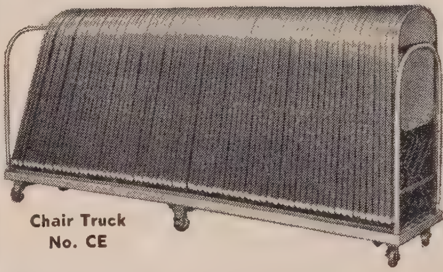


Table Truck
No. TF-8



Chair Truck
No. CE

Monroe TRUCKS

For FOLDING TABLES & Chairs

Write for CATALOG, INSTITUTIONAL PRICES & DISCOUNTS

Your choice of sizes and models—Low Trucks for under-stage storage; Short Trucks for small elevators; Trucks custom-built to meet your needs. Monroe Trucks are shipped fully assembled except for slip-in-socket handles which are enclosed.

THE Monroe COMPANY
60T CHURCH STREET COLFAX, IOWA

"It just isn't fair."

But now for a look at the brighter side. The great Goethe has said, "A man doesn't learn to understand anything unless he loves it." So a member of a preacher's family will never learn to understand his position until he cultivates a love for and interest in the church. There's an art to being a preacher's kid just as there is an art to all of living. No, I don't mean black magic, or a "pull-the-wool-over-their-eyes" device, but genuine ability to weave three interests: yours, the parish's and your parents into one. Perhaps some P. Ks. do this intuitively but intuition cannot guide you safely over every hump. A few basic attitudes are essential—enthusiasm, patience, industry. Through these you learn what the church is all about and when you truly understand it you love it. At first you love it because it's where your parents are most of the time. The older you grow the more you love it for its own sake and out of that love grows a sympathy with its activities.

There are a great many privileges in living in a preacher's family. One of them is the life-long association with people who count. Upright, staunch, active people, who have learned how to adjust to life and are happy in their own home lives. It's wonderful to be welcome wherever you go. Naturally I mean, among those people. A parsonage is a house by the side of the road where all sorts of interesting people come and go. I used to resent the amount of time those people took but now that I am old enough to understand them, I see the great charm and delight of sharing your home and life with others. There's a blessing no one knows unless he too, lives in a parsonage. I would rather have my parents associated with the church than with any other profession. I'm proud and happy to be a P. K.

Devastations of Lonleness

(From page 56)

illness of someone whom we have loved. We stand by and see such a one suffer, and perhaps die. Perhaps we pray to God to restore him to health, but God is seemingly deaf to our cries. In our despair we say, "If God is like that, then I don't want to have anything to do with him!" And so we rebel against God, bitterness takes possession of our hearts, and people avoid us because we are such unpleasant company.

We do not trust God nor accept his promises. We cannot see how "all things work together for good to them that love God." We are not willing to accept the verdict of Paul that "now we see through a glass darkly, but then face to face. . . . Now we know in part, but some day we shall know fully even as also we are known."

It is impossible for God to help any person until he has purged himself from bitterness. God is love, and love and bitterness are antithetical terms. If you are a lonely person, is it because perhaps you have bitterness in your heart either to God or to your fellow man, thereby causing hatred to fill your being and poison your personality? If so, the first step to your becoming a whole person is to purge yourself of such bitterness by letting the love of God fill your heart. And remember what the Apostle John says: "If a man say, I love God, and hateth his brother, he is a liar." The love of God and the love of neighbor are inseparable from each other. Together they form the antidote to bitterness, which must be eliminated if we are to get rid of loneliness.

Consider, in the second place, that loneliness can make us jealous and jealousy can make us lonely. Here again we have an element that works very subtly, and we may have to probe quite deeply before we realize its presence.

I once knew a man who worked quite hard in a particular business establishment until he was second to the general manager of the firm. It was thought by everyone, including this man, that he would be the successor to the general manager upon the latter's retirement. When the day of his retirement came, however, a man from the outside was brought in to take over the general executive responsibilities of the firm, and this man was left in his old position.

This man had had his heart set on the top job. He made no secret of this desire, even to the new man who was his superior. Finally, the manager called him into his office and said, "Mr. Blank, I regret very much that you have taken the attitude toward me that you have. It is not my fault that you were not chosen to fill this position. I was offered the job, I accepted it, and I intend to give it the best that I have. I would like to have you remain with the firm and continue to render the useful service that you have done in the past. However, I will not have you undermining me and the business by your underhanded methods. Either you will promise to cease your jealous sabotage—or out you go!"

The man did not take kindly to his superior's charges. There was a big blow-up, and he left the business.

However, the jealousy was deeply ingrained within him. Everybody he met had to become acquainted with his story, which was full of self-pity and criticism of the other man. As a result, people began to avoid him. Nobody wanted to talk to him, and he was driven more and more to a position of utter loneliness. Fortunately, a friend took him aside one day and was able to make him see himself as others saw him. For the first time, he began to see how ludicrous he appeared in the eyes of his friend. He decided to go back to the old office and make amends to the man he had tried to injure.

"Jim," he said, calling the man by his first name for the first time, "I want to apologize to you. I was jealous of you and did everything in my power to injure you. Before I go out and look for another position, I want to clear up this unfinished business. You are a good man, you are doing a good job, and I wish you well!"

"Thank you, Tom," said Jim, "but if you will consider coming back to the old firm, you are welcome to return. You know the ropes, and, frankly, we have been up against it since you left. If you will come back, I will be most grateful to you. And, by the way, I would like to ask your advice on some matters right now."

The result was that Jim did go back to the firm. But most important of all, he conquered his jealousy and concentrated his efforts on constructive endeavors.

If you are lonely, is it perhaps because you have jealousy in your heart toward somebody? Do you envy the man who has a better job than you have—or a better home—or a better automobile? When you criticize and depreciate other people, is it really because you are inherently jealous of them?

Everybody has his own troubles to bear in the world, and people are not interested in hearing you degrade some mutual acquaintance. Remember that Jesus once told a story that we have come to know as the parable of the talents. In it the Master tried to emphasize the fact that we are not to be jealous of the man who possesses more talents than we have. God neither expects us to ape nor supercede the other man. All he asks of us is that we do the best we can with the talents that we have.

Finally, consider the fact that loneliness can make us odd, and when we are odd no one wants us about, and we are driven into loneliness.

One of the loneliest men I ever knew was a man who always made other people uncomfortable in his presence. He tried to be a very humble person, but his humility was of the "Uriah Heap" type, in which he glorified in it. He would usually approach a person by emphasizing a particular talent which that person possessed and then pointing out the danger of it.

For instance, he went up to a certain judge on one occasion and said, "You had a most difficult case last week, Judge. That Twelfth Street robbery was very hard to handle, and I see by the newspapers that you gave those delinquent boys a jail sentence. I am glad that I am too humble to be given the responsibility for making so grave a decision. I hope that God will not hold you responsible in case you did the wrong thing."

Then there was the day that he went up to a certain business man who had made a transaction that had attracted widespread publicity. "I see that you made a very important business deal last week, Mr. Smith," he said. "I am glad that I am far too humble to be entrusted with the responsibility of knowing what to do with the money that you made on that transaction. I

Bulletin Covers

Reproduction of Bulletin Cover
designed for —
FIRST CHRISTIAN CHURCH
Bloomington, Indiana
Howard Anderson, Pastor

That are impressive — Covers that will be widely distributed by your active members and pridefully handed by your Ushers to all who enter your Church.

We take a photograph of your Church which we lithograph on the cover — the back page can have your directory or left blank. Shipped flat — 8½ x 11 — for local printing or duplicating equipment.

If you use from seventy-five per week and up they are practical and the cost low.

For full information, samples and prices write
Don K. Cowan.

SPALDING PUBLISHERS
754 E. 76th St. Chicago 19

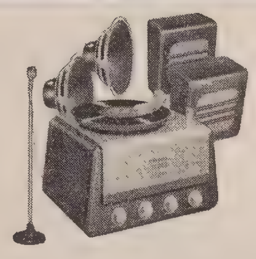
high-quality, sensibly-priced

SOUND SYSTEMS

FOR CHURCH and SCHOOL

UL Underwriters' Approved

Preferred and used by thousands of churches, schools and institutions, ALLIED Public Address systems are easy to install, simple to operate, available for every application. Two of our most popular Church Systems are described below. For other systems, see our 236-page catalog or write to us for money-saving, proper recommendations.



FOR LOW-COST SOUND REINFORCEMENT

Ideal for amplifying, for enhancing sermons, social activities, etc. Full 30 watts output; input for 2 microphones and one phonograph; covers up to 4,000 persons. System includes: 30 watt amplifier, "Cardax" microphone and stand, 2 General Electric speakers and wall baffles, cables, accessories.

93-673. System complete (less phono top) *only*............................**$120.75**

93-640. 3-Speed Phono Top for above **$17.45**

POWERFUL P. A. FOR TOWER MUSIC

For wide area tower broadcast of chime recordings at a fraction of the cost of carillons. Full 80 watts output; input for 2 mikes and 2 phonos; can be used also for sound reinforcement inside the church. System includes: 80 watt amplifier, Shure "Unidyne" microphone and stand, 4 reflex trumpets and driver units, speaker transformers.

93-684. 80 Watt System, *only*..... **$295.00**

96-362. 3-Speed Phono Changer..... **$39.56**

Send for ALLIED'S Complete Catalog

Write today for the only *complete* Buying Guide to everything in Sound and Public Address equipment, as well as complete selections of TV, Radio and Electronics apparatus. Send for your FREE copy of this catalog now.

FREE

ALLIED RADIO

833 W. Jackson Blvd., Dept. 58-C-3
Chicago 7, Illinois

hope that God will not be displeased with what you do with it!"

Well, we say tolerantly, but didn't the old man mean well? Was he not just eccentric and would not the best thing have been for all concerned to thank him and have a good laugh in private? Perhaps—so far as the other persons were concerned. But what about this odd man himself? Do we just laugh at him in private and let him continue in his loneliness? What caused his odd behavior? Why did he glory in being humble?

The answer is that he was concerned only with himself. He was not really concerned about what the successes would do to the other men. He had the mistaken notion that if he assured everybody else that he was humble, then he himself would be certain of personal salvation. He forgot—he deliberately refused to apply to himself the words of the Master, "Whosoever saveth his life shall lose it and whosoever loseth his life for my sake and the gospel's, the same shall find it."

One of the easiest things in the world is to fall into an attitude of self-pity. How all of us love to elicit sympathy on our own behalf from other people. This was brought home to me one day by a doctor friend of mine. I ran into him one day while calling upon a friend in the hospital, and when he asked me how I was, I foolishly began to give him a recital of my woes. I had had seven funerals that week, twelve of my parishioners were ill, my secretary had laryngitis, and our baby had the mumps. Without saying a word, he reached into his pocket and produced a little card, about the size of a calling card, edged in black. This is what it said: "Your story has touched my heart. Never have I met anyone with more troubles than you have. Please accept this token of my sincere sympathy."

This whimsical prank brought me back to my senses. I saw how ludicrous I appeared in the eyes of others. Through this man's good humor, my self-pity and depression vanished, and I secretly thanked God that I had a friend who knew how to handle me.

The answer to loneliness is to forget yourself in the service of God and your fellow man. Stop depleting your energy by bitterness. Stop wasting your time by jealousy. Stop squandering your potentiality by regret over past sins and harboring a sense of guilt. God will forgive you whatever you have done, and he will give you the strength to overcome whatever temptations may face you in the future. You will never be lonely if you forget yourself in service to God and to mankind.

Productive Pastures

(From page 62)

men's room."—Leonard Teeney in *London Is a Place;* The Ravengate Press

London and Churchill

Because London did not give up God through its mind, its strength, or its heart, persons still prevail there as the leading symbols of excellence. There is never any London movement to which can be applied some bombastic name like "Kulturkampf"; some ruthless title like "Nazism"; or some weak indication like "Action Francaise." * * * Even political London produced, right in our own day, a character as singular as Winston Churchill. I hold no belief for the sanctity of Winston Churchill. But the preciousness which God put in him by way of making him unique, he has been decent enough to preserve. Sociologists interested in specimens and psychologists interested in types, never study Churchill. No one can possibly classify him. He is, as the sane old saying goes, "in a class by himself."—Leonard Teeney in *London Is a Place;* The Ravengate Press

Life Is a Road

Looking at man with a willingness to accept all the evidence and the refusal to dismiss as illusion such of the evidence as we find difficult to fit in, we see him as a union of matter and spirit, an animal therefore but rational; and we see that spiritual part of him as immortal, with a destiny therefore beyond this life. So that man is a being not contained by the life of this world. He is going not staying—going somewhere says the Christian, going nowhere, says materialism, but by all agreement going; life is a road, not a house. — F. J. Sheed in *Society and Sanity;* Sheed and Ward

The Hand of God

I am patient with the altar boy when he drops the cruet, with the janitor when he forgets to stoke the furnace, with the Altar Society president when she messes up a project I had clearly explained to her, with the housekeeper when she puts too much salt in the soup. In all of these persons, and in the hundreds of others who cross my path in the course of the day and week, I see messengers of God, manifestations of His Will—or at least, I should. Over and over again I say to myself, "God must have wanted it this way, or He wouldn't have allowed it to happen; if this is what he wants, this is what I want." Someone has said that it is easy to accept crosses that come directly from the Hand of God—illness, for instance—but that it is difficult for us to accept crosses that come to us through third parties. We feel that the cross has been in some way degraded, that it has lost some of its dignity; we find difficulty in seeing the Hand of God at all, so well does he conceal it. Actually His Hand is there, and the eyes of love will find it; at least at the second or third glance.—Les Trese in *A Man Approved;* Sheed and Ward

What Is an Alcoholic?

I once said to Stanley Woodwark—Dr. Sir Stanley Woodwark to you!—in a club conversation, "Tell me, Stanley, how does a man know when he's become an alcoholic?" "My dear Collins," said he, "it's the simplest thing in the world. If you can waken up in the morning and go about your work until your habitual first drink time, even if that's eleven o'clock, you are all right: but if you can't face the world without a shot, then you are over the hill. Then you are an alcoholic."—Collin Brooks

BOOKISH BREVITIES

Are Your Troubles Psychosomatic? Here is a question which, daily, confronts the medical diagnostician. In fact it is likely to confront him a number of times daily. And it is constantly confronting the pastor and spiritual counselor. Moreover it is the title of a grand new book by the eminent physician, Dr. John A. Winter. The book was published and came to my desk toward the end of 1952 and it has been consulted again and again. It has thrown light upon many things. It has helped me to help others in a very remarkable way—and it will do the same for any minister who is deeply concerned with the ills, troubles, fears and frustrations of those who seek his advice. Among the subjects discussed by the author are: Why We Get Sick; Why We Stay Sick; Why We Repeat Our Illnesses; Why We Have Sinus Trouble; Why We Develop Stomach Trouble; Why We Become "Nervous," etc. Dr. Winter defines psychosomatic illness thus: "A psychosomatic illness is one in which changes in function predominate over changes in structure." If you will think that definition through you will find yourself on the right track toward the discovery of the origin of, or reason for, the "troubles" of scores of parishioners and friends. This is one of the most helpful books published in many a moon (The Julian Press; $3.50) * * * During the last decade I have had occasion to read a goodly number of volumes dealing with the Beatitudes. None have been without value. Two of the best were those written by James Reid of Bournemouth and Ralph W. Sockman of New York. And now I com-

Protect Your Church From Pigeons

Economical to use

Humane to the Birds

Safe on all surfaces

Harmless to Humans

Positive bird elimination

Due to one application of Bur-Co Bird Repellant, this church is free from birds.

Yes, Bur-Co Bird Repellant will pay for itself many times in labor saving and elimination of building repairs. It does not harm the birds, they instinctively dislike a sticky substance. There is no chemical reaction on any building material. It will not harm humans internally or externally. Each application applied properly will eliminate birds for at least one year.

BURR CHEMICAL COMPANY
812-14 So. Main St. Rockford, Illinois

SPONSORS OF CAMPS AND CONFERENCES

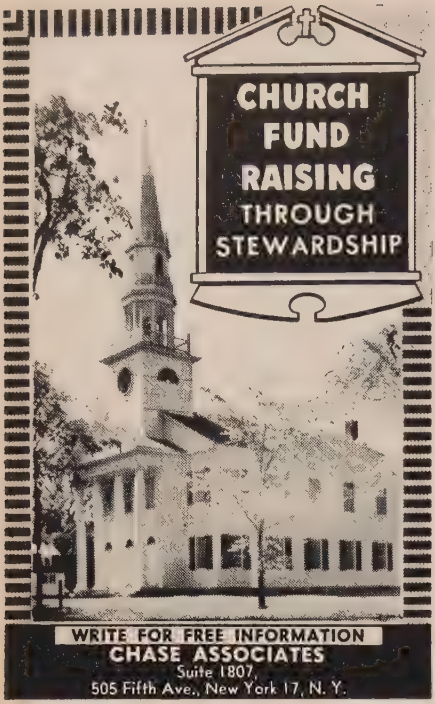
LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

Hundreds of camp executives know from experience the prompt courteous attention given all arrangements and claims.

Designed for your group. Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA


CHURCH FUND RAISING THROUGH STEWARDSHIP

WRITE FOR FREE INFORMATION
CHASE ASSOCIATES
Suite 1807,
505 Fifth Ave., New York 17, N. Y.

ALTAR HANGINGS
for Sacred Service

QUALITY combined with BEAUTY

Church symbolism on your altar hangings takes on new meaning and beauty in enriching embroideries by Cuthbertson. Precision workmanship, authentic designs, choice brocades, faithful color combinations distinguish each parament. Please supply sizes with your inquiry.

PULPIT ATTEPENDIA • FRONTALS • SUPERFRONTALS
DOSSALS • STOLES • BIBLE MARKERS

Write for our latest catalog.
Cloth swatches on request.

J. THEODORE CUTHBERTSON INC.
2013 SANSOM ST. • PHILADELPHIA 3, PENNSYLVANIA

Construction - Decoration, Furnishings

MYERS BROTHERS
311 NORTH SIXTH STREET, STEUBENVILLE, O.

mend another one. It is *The Beatitudes*, by Dr. Hugh Martin. The style is easy, the language simple and lucid, and yet one is all the while remembering that Dr. Martin is always in full contact with the best of modern scholarly research. For many years the author was editor and director of the Student Christian Movement Press, London. During the second World War he was director of the Religious Division, Ministry of Information in England. My advice is that you do not attempt to preach a single sermon on the Beatitudes without first consulting this grist of gold by Hugh Martin (Harper & Brothers; $1).

Maundy Thursday Service

(From page 28)

is My Body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, saying, This cup is the new Covenant in My blood; this do ye as oft as ye drink it, in remembrance of me.

Act of Consecration

Response—"Christ, We Do All Adore Thee" (Seven Last Words)—Dubois.

The Serving of Communion

The Closing Hymn—"For All the Saints Who From Their Labors Rest."

Benediction

Chorale—"Hark! a Voice Saith All Are Mortal"—Bach.

Easter Sunrise Service

(From page 43).

the grave, opener of the gates of Heaven, give us courage to endure and overcome all things:

PEOPLE: Grant us the victory, in His Name.

LEADER: Thanks be to God who giveth us the victory through our Lord Jesus Christ. Choral Alleluia.

The Scripture Lesson

Matthew 28:1, 2, 4; John 20:2,3; Luke 24:4-8; John 20:10-18.

The Silent Meditation

The Prayer

The Lord's Prayer and Choral Response

The Offertory

"Joy Dawned on Easter Day"
Michael Praetorius

"Joy dawned again on Easter Day, the sun shone out with fairer ray, when, to their longing eyes restored, th' Apostles saw their risen Lord, O Jesus, King of gentleness, do Thou our inmost hearts possess; and we to Thee will ever raise the tribute of our grateful praise. Jesus who art the Lord of all, in this our Easter festival, from every weapon death can wield Thine own redeemed, Thy people, shield. All praise, O risen Lord, we give to Thee, who, dead, again dost live; to God the Father equal praise, and God the Holy Ghost, we raise."

The Hymn of Preparation

"Jesus Christ Is Risen Today"
Llanfair

The Sermon

"The Foolishness of the Cross"

"For the preaching of the cross is to them that perish, foolishness. . . ."

The Anthem Melchior Vulpius

"The strife is o'er, the battle done; now is the Victor's triumph won: O let the song of praise be sung, Hallelujah. Death's mightiest powers have done their worst, and Jesus hath his foes dispersed; let shouts of praise and joy outburst. Hallelujah! On the third morn he rose again, glorious in majesty to reign: O let us swell the joyful strain, Hallelujah. Lord, by the stripes which wounded Thee, from death's sting Thy servants free, that we may live, and sing to Thee, Hallelujah!"

The Hymn of Adoration

"Christ the Lord Is Risen Today"
Easter Hymn

The Holy Communion

The Book of Worship, pages 570-573

The Benediction

The Organ Postlude

O Sons and Daughters
Clement Loret

HE DID NOT KNOW THEM NOW

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away. I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?" And in a moment he said, "I certainly don't expect to be a greater fool then than I am now." This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.

—G. Campbell Morgan in *This Was His Faith:* Fleming H. Revell Company.

What we need for the remaking of human society is the spirit of Jesus Christ in all human relationships.

* * *

The most important thing in the world for us is to have a Saviour during our earthly lives and a companion to stand by our side in the final day of judgment.

* * *

Self-seeking individuals in churches, great and small, have often doomed the work of those churches to dismal failure.

ARTICLE IN VATICAN PAPER BACKS GOVERNMENT STAND ON PROTESTANTS

Rome, Italy — *Osservatore Romano*, Vatican newspaper, published an article supporting the Italian government's position that Protestant denominations in Italy must have official permission to operate their churches.

Non-Catholic sects are subject to Italy's civic law and do not enjoy the special privileges granted to the Roman Catholic Church, the article said.

The Italian government recently gave the American-led Churches of Christ temporary permission to operate without official recognition.

Its action followed protests from United States Protestants and the American embassy here over the closing of the twenty-two Churches of Christ in Italy.

In commenting specifically on the Churches of Christ dispute, the Vatican newspaper conceded the denomination's good faith and said it probably acted out of ignorance of Italian law when it sought to operate without governmental permission.

The article in *Osservatore Romano* was written by Father Salvatore Lener, S.J. He cited the Lateran pacts concluded between Italy and the Vatican in 1929 as authority for the Catholic Church's position in Italy.

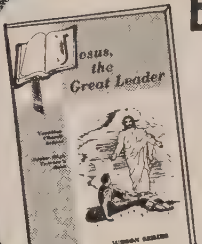
Father Lener said that the Lateran treaty, which is one of the pacts, says that the Catholic religion is the only State religion in Italy.

Another of the pacts, the concordat, recognizes the Vatican's "exclusive competence" in all matters pertaining to vigilance and control of Catholic institutions, he added.

Non-Catholic institutions, his article stated, have not been granted these privileges and are subject to Italian laws.

Father Lener conceded that the Italian constitution says that all religious confessions are equally free in the eyes of the law. But he declared there is no support for the argument that non-Catholic religious enjoy "freedom with parity."—RNS

On one occasion the Presbyterian Synod of Tennessee passed this curious-worded resolution, "That the Bible is the inspired and infallible Word of God, and if there are any errors in it they do not affect its inspiration." When the minutes, in which it was recorded, came under scrutiny by the General Assembly, the lurking error was detected, and the Synod was ordered by a formal vote to expunge the unfortunate resolution.



Even if you have NEVER taught before

The most realistic, practical courses to be had. JESUS, the theme for 1953, has newly designed Teachers' Texts, fully integrated Activity Materials for all four age groups. Every step is given in detail, all teaching helps are provided. No outside research is necessary. Other courses available for two-week and one-month schools, and broadly graded courses for small schools.

you'll teach well with JUDSON V.C.S. (VACATION CHURCH SCHOOL) Texts

SEND FOR FREE PROSPECTUS describing Judson Vacation Church School Texts, Activity Materials, Supplies

Write Your Bookseller or

THE JUDSON PRESS
1701D Chestnut St., Philadelphia 3, Pa.

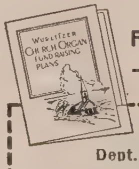
FREE . . . Wurlitzer's fund-raising kit for church organs

You only have to hear a Wurlitzer Organ to know why it's called the "voice of worship." Its tone enriches Divine Services. It inspires meditation. It creates an atmosphere of prayer.

That's because the tone of a Wurlitzer is derived from a *natural* musical source—the Wurlitzer reed. You get all the advantages of an electronic instrument without sacrificing traditional organ effects when you choose a Wurlitzer.

Wurlitzer has prepared a special kit to use in raising organ funds. Visit your Wurlitzer Dealer or write for this proved fund-raising guide today.

WURLITZER
World's Largest Builder of Organs and Pianos Under One Great Name



Fund-raising kit for churches —write for your copy now!

The Rudolph Wurlitzer Company
Dept. M-33, North Tonawanda, N.Y.

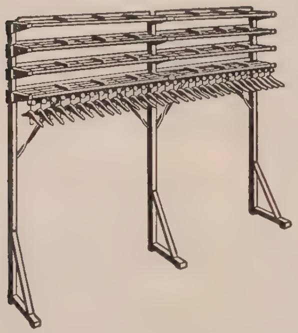
Please send me without cost your fund-raising kit for Church Organs.

Name____________________

Street____________________

City__________Zone____State____

Checker
COAT and HAT RACKS
This Modern Steel Rack Accommodates
4 Per Square Foot of Floor Space



Keep wraps "in press," aired and sanitary —off pews, chairs and floors. Stationary and portable racks of all types including those adjustable for small children, racks for long vestments, storage racks, locker racks and complete checkrooms.

All Checker equipment is sturdily built of welded steel, comes in a choice of beautiful finishes.

Write for Bulletin CK-33

VOGEL-PETERSON CO.
1121 West 37th St. • Chicago 9, Ill.

don't wait . . .
. . . reserve now

"I Beheld His Glory"
in beautiful color

The finest production of the Easter story ever filmed. Cathedral Films, pioneer producer of quality religious films, has portrayed this universal Bible story in every authentic detail. So awe inspiring is the message that you will be touched to the innermost depths of your soul.

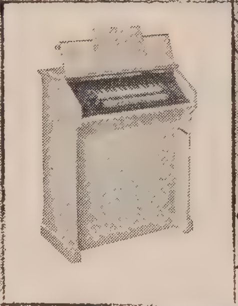
All professional cast, including Robert Wilson as the Christ, filmed in Full Color, Black and White available. Be sure your church has this wonderful new film for Easter.

RESERVE NOW. Rental information from your local film library or Cathedral Films.

Limited number of prints this year.

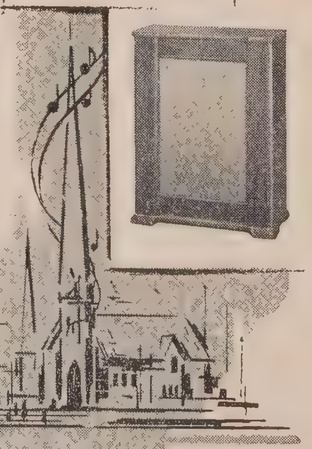
Cathedral Films
140 N. Hollywood Way, Burbank, Calif.

Designed especially for the CHURCHES of AMERICA



THE SYMPHONIC CARILLON . . . world's finest electronic carillon brings to your church the majestic tower bell tones of traditional worship, at a cost well within almost any budget. The Symphonic Carillon always sounds in tune, even to the most discriminating ear.

THE VIBRACHIME . . . world's loveliest chimes . . . can be used either as inside chimes or as a tower carillon, or both . . . It produces chime tones of unexcelled purity and sweetness and can be obtained either as a complete unit, with self-contained keyboard, or installed in any organ.



Mfrs. of TUBULAR CHIMES . . . CARILLONS . . . VIBRACHORD
AUTOMATIC HYMN PLAYERS . . . HARP CELESTE
WESTMINSTER CLOCKS . . . ACCESSORIES

Write today for information

MAAS-ROWE
ELECTROMUSIC CORP.

Dept. 27, 3015 Casitas • Los Angeles 39, California

Appointments and Disappointments

by James R. Joy*

There is an idea among some church members that the average minister is as absent-minded as the proverbial college professor, and some pastors excuse themselves for their forgetfulness on being "busy." Some years ago a young pastor, officiating at a funeral was shocked to overhear a daughter of the deceased remark bitterly: "It's too bad he couldn't have seen Father before he died—he promised to." It was a shock because the young pastor had promised to visit the sick man, but had failed to make a note of it, and in the "busy" schedule he had, the appointment had been forgotten—until it was too late. A date book—the minister's "right hand man"—is most helpful but it needs to be supplemented. If a pastor will make it a habit, each night before retiring, to plan his work for the next day—and especially to make out a "concern list" of the sick and the aged, which he can keep in his car, (I use the sun-visor for that purpose)—he can prevent many appointments from turning into disappointments. There is a most unheavenly road paved with good intentions, and all the apologies in the world cannot remove the disappointment when someone has died, "neglected" as some relatives feel by the pastor. People must take priority over program and there is no valid excuse for forgetfulness upon the part of a pastor. A system of date book, work plan, and concern list in the car can help a great deal in preventing appointments from becoming disappointments.

---

*Minister, Canal Point Methodist Church, Canal Point, Florida.

In announcing Dr. Coffin's retirement from the presidency of Union Theological Seminary, the *New York Times* related a curious incident that happened a few years before. A reporter rang him up to tell him that some of his students had been arrested for picketing a church because of what they considered un-Christian action on the part of its minister. The reporter said they would have to spend the night in jail.

Dr. Coffin's sense of humor came to the fore. "Well, you know," he said, "Paul and Silas once had to spend a night in jail." The reporter evidently was not very familiar with the New Testament. He asked Dr. Coffin for the full names and addresses of the men he mentioned.

CAN THE CHURCH BE MILITANT?

William Temple

by Charles C. Knapp

Matthew 25:31-46.

WILLIAM TEMPLE was the Archbishop of Canterbury, Primate of all England, when he died eight years ago in his sixty-third year. He was the spiritual head of the Church of England, but when the news of his death became public, Christians throughout the world had an acute sense of loss. One would not ordinarily look to the first bishop of a very conservative church in an essentially conservative country as a prophet. For a prophet is, by definition, a revolutionary, an antagonist of the status quo. The prophets of history, in the Bible and out of it, have usually been men who stood outside traditional religion. The fact that William Temple was the exception adds to the greatness of his stature. He broke through the hard crust of reaction; made his influence felt far beyond the confines of the State Church of England; turned the disabilities of his office into an asset, and made the title "Archbishop" the symbol of progressive thought and action.

The determination to make the faith of the church a dynamic faith in human affairs was born very early in Temple's mind. He came as a schoolboy to his father, one day, who was an archbishop before him, and asked one of those precocious questions that children know how to ask: "Why do not the philosophers rule the world, Father; would it not be a good thing if they did?" And his wise old father replied: "They do rule it, silly, five hundred years after they are dead." Temple seemed to determine that he would make his influence felt not from the spirit-world, but here and now as a contemporary.

The fundamental question to which Temple gave his life and his mind was this: Can the church be militant? It was obvious to him that it ought to be militant. Christianity is the most explosive spiritual stuff that the human mind and spirit has ever had to handle. I think it was G. K. Chesterton who said: "Christianity even when watered down is hot enough to boil modern society to rags." A mere glance at history provides proof enough, since every major reform in Western society, almost without exception, can be traced to the impact of the Gospel in the souls of men—whether you are thinking of slavery, child-labor, medicine or education. But the constant, almost irresistible, temptation of the church is to become conservative in its outlook, to develop methods and systems that resist change. In those parts of the world where the church is supported in part by common taxation, the danger is great. When the church thrusts this disturbing Gospel of hers into the background, and becomes merely the handmaiden of society, then it is disregarded and ignored by those who ought really to expect the most of it! It happened in Russia where the church's cause was coincident with the preservation of privilege, and was cast out by the Communist revolution. It has almost happened in England. The Church of England published a document in 1945 called *Towards the Conversion of England* in which it is estimated that only fifteen per cent of the population, at most is closely linked to the church; that forty-five per cent are indifferent to it; and something like twenty per cent are hostile!

Probably a higher percentage of people go to church in America than any other nation of the earth, and there is a certain protection in the fact that no church is supported in America by public funds. But it is also true to say that American Protestantism is largely a middle class religious movement, and there are areas of American life where the church is identified with reaction and the preservation of the privileges of one group against the other. Temple chose to remain within the church, since after all it is the only institution with a specifically spiritual task, but he strove mightily and successfully to save the church from being the victim of her own security.

The Fatherhood of God is a basic principle of the faith of the church. It is a tremendous idea, too big for most people to handle effectively, and therefore in constant danger of being sentimentalized. Temple understood this principle to mean that "God himself is the Sovereign of all human life; all men are his children and ought to be brothers of one another; through Christ the Redeemer they can become what they ought to be." Working it out, Christians discover that there is

Old-World
Wood Mouldings
and Carvings
for Church Furniture and Interiors

Used for centuries in the world's most beautiful churches and cathedrals. Heavily carved by master craftsmen.

Also — individual hand carvings to your order. Religious statues, placques, reliefs. Write for complete moulding catalog.

BENDIX Mfg. Co.
192 LEXINGTON AVENUE
NEW YORK 16, N. Y.

Certificates
FOR LIFE'S TREASURED MOMENTS

MARRIAGE CERTIFICATES
Our Wedding Treasure—A lovely folder delicately illustrated with wedding bouquet, flowers, stained-glass window; on fine white paper. Appropriate Scripture; poem by *Elizabeth Barret Browning;* pages for guest signatures and list of gifts. Certificate occupies center spread. White silk cord. Size, 5⅜″ x 7¾″.
With Envelope.......Each, 30c; Dozen, $3.00

DEDICATION CERTIFICATES
For This Child I Prayed—This colorful booklet and dedication certification contains a complete service with responses, Scripture, and prayers. Cover embellished with full-color illustration of mother and child, framed by shaded blue background. Size, 5½″ x 7½″.
With Envelope.......Each, 30c; Dozen, $3.40

BAPTISMAL CERTIFICATES
What Saith the Scripture?—An attractive booklet for presentation to new members; containing Church Covenant, Certificate of Baptism, Certificate of Membership, and Christ's Prayer for Believers. Size, 4½″ x 7¼″.
No. 119-S. ....Each, 20c; Dozen, $2.00

Plate-printed Certificate—Beautifully engraved in attractive style. The open Bible, lilies of the valley and church spire form an effective design. Four-page folder with approximate Scripture. Size, 6″ x 7″. Envelope.
No. 123-S. ....Each, 12c; Dozen, $1.25

CERTIFICATE of APPRECIATION
Always, an appropriate reminder of the church's appreciation for those who have served officially in church or school. Parchment paper, blue and black printing. Size, 8¼″ x 5¾″.
With Envelope.......Each, 15c; Dozen, $1.50

THE JUDSON PRESS 1703 CHESTNUT ST. PHILADELPHIA 3, PA.

THE IDEAL WAY...

to stimulate fund raising . . .

BRONZE TABLETS

- church tablets
- door plates
- room tablets
- memorials
- pew plates
- honor rolls

Do as churches and charitable organizations from coast to coast do—make U. S. BRONZE your source for Bronze Tablets of rare beauty and distinction. Our modern plant and art bronze foundry—one of the largest in the country devoted exclusively to bronze tablet work—assure you of the finest quality at lowest prices.

WRITE FOR FREE ILLUSTRATED CATALOG

PROMPT MAIL SERVICE · FREE SKETCHES · FREE ESTIMATES

Bronze Tablet Headquarters

UNITED STATES BRONZE SIGN CO., INC.

570 Broadway, Dept. CM, New York 12, N. Y.

Miracle READING and SPEAKING DESK

- *Read*
- *Teach*
- *Study*

Height, 9"
Desk 18" x 13"

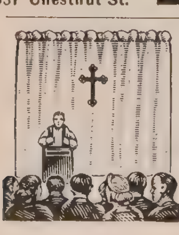
in Comfort and Convenience!

- For teacher, pastor, lecturer, reader
- Read, write, study, at home, traveling
- Lectern for classes, meetings, dinners
- Temporary desk
- Desk-tray for invalids, convalescents

PORTABLE, compact, adjustable desk-lectern that is useful, handsome, well made. Set at any angle on your lap or desk; stays locked by patented device until repositioned. Rubberized mat prevents sliding. Weighs under 3 lbs.; folds into book "carry-all." Beautifully grained Walnut-finish Veneer, $14.95; Natural Grain, $11.95. Guaranteed. Booksellers or . . .

POSTPAID $14.95

THE *Judson* PRESS
1703F Chestnut St.
PHILADELPHIA 3, PA.



- Pulpit Backgrounds
  Dignified and colorful
- Room Division Drape
  Easy to install track
- Stage Drapes and Track
  Inexpensive—All colors

Send floor plan sizes for estimate, samples

CAMDEN ARTCRAFT CO.
180 N. Wacker Drive
Chicago 6, Illinois

no area of human life which is beyond the range of the church's interest if she is true to her faith, that the church must concern herself with the whole life of man: with childhood and youth and age; with politics and economics and science; with education, hospitalization, housing and industry. Temple insisted that the Christian mind and conscience must be concerned about these things, and he insisted in talking about them when people thought he ought to be silent, and bringing the weight of the church to bear with such force on those interests that were being threatened that they cried out: "Let the church mind her own business" — to which Temple answered to the effect that that is precisely what the church is doing!

He made that principle apply in the realm of education, for example. He made the advantages of education available for a larger number of people; he was influential in raising the age at which children could leave school; he brought the masses to an appreciation of history and literature and economics, through his programs of adult education. And all the while he insisted that quality in education was more important than quantity! Education was meaningless to him if it was not spiritual and moral in its impact upon life. He could not see sense in teaching a man how to weigh a distant star, if it left him without the power to make a sound moral judgment. Facts without moral judgment; techniques without discrimination of truth and value; truth without a knowledge of him who is the truth were to him education scarcely worthy of the name.

One of the marks of a militant church has always been an effective program of religious education. The great majority of church members today are the product of a life-long intellectual conditioning. You have won half the battle for spiritual commitment to the Christian life when you have won the assent of the mind. And one of the high barriers that stands in our way in the winning of men and women to Christianity is simply that so many of them are blithely ignorant of the church, its faith, its purpose. Temple's influence in this regard was particularly potent because he lived in a country where the church and state are in partnership. In America this is not so! The separation of church and state is an article of the Constitution, with the long-term result that the school system tends to produce minds compounded of a maximum of facts with a minimum of idealism and religious information. The problem is not an easy one to solve, and I for one do not want to see it solved by the intrusion of the state into matters of religion. This much is apparent, that unless we are willing to endanger the independence of the church by permitting the school system to take over the religious training of our children, then we must be prepared to take our church schools more seriously. A militant church is a church with a vital Sunday school; with a staff of teachers and workers who know what their task is; with the parents of the church taking a deep interest in what is going on. We cease to be militant as a church when the religious education of the children and of the youth is neglected for what seems to be more important. There is, in fact, nothing more important.

The basic principle of the Fatherhood of God was carried by William Temple further into the social and economic spheres than ministers of religion have usually dared to do. No one could say of Temple, or to him, that he was outside of his province, for he could speak authoritatively as an economist, and had the facts and theories at his fingertips. His biographer says of him that "he had always been on the side of the underdog." Once, on a holiday with his people, and as a mere boy, he was enjoying dinner in a hotel; the main course was his favorite—roast chicken. During the conversation it was mentioned that the servants were not allowed to eat roast chicken, he put down his knife and fork, and asked in a breaking voice: "Why not?" He was only seven years of age and was asking a question to which his elders had no effective answer: "Why could he eat roast chicken while the servants were being 'fobbed off' with a stew?" Of all the injustices, social and economic, he asked the same question throughout his life: Why? Why? There was hardly a movement for the betterment of labor, for the uplift of the masses, of reform of one kind and another with which he was not connected. He taught, as Christianity has always taught, that money is only a medium of exchange, and not an end in itself. He taught that no one owns money under God, that it was given to man in trust. He taught that all wealth and privilege must be dedicated to the enhancement of the only thing under God's heaven that has any value, and that is human personality. He would not permit the church, so far as he could help it, to sit back in blithe indifference to the exploited men and women who were trying to throw off their shackles! It made him enemies, of course it did! But that was the least of his worries. On the other hand, it made him thousands of friends who had hitherto identified the church with cynical unconcern. It earned for him the title: "the people's archbishop."

One wonders how the report on the religious situation in England would have looked if Temple had not lived!

Whether we like it or not, the main problem agitating the people of the world by and large, is the problem of an adequate life. It has turned Russia, in many ways a deeply spiritual race of people, into a Communist state; it has transformed the economy of Great Britain; it has even influenced the most opulent nation on the face of the earth, these United States, to adopt a modified form of the welfare state. I am not passing judgement on the preoccupation of the people with this problem; I do not know, in the long run, if it will be good or bad. What is apparent is that the human race seems suddenly determined to do something about the age-old inequalities, slaveries, and oppressions; they have finally refused to take insecurity as the law of life; they will not assume that economic disaster is a recurrent and immutable condition. They may be wrong, and on the other hand, they may be right. The striking fact is that Biblical religion has always been in the vanguard of such thinking. Moses was thrown up out of the life of a nation of slaves; the prophets were God's answer to injustice; Jesus' greatest sayings had to do with man's treatment of his fellow man. The church is only true to her spiritual heritage when she takes the lead in the alleviation of the world's misery; her efforts in that direction make her militant.

William Temple made the church militant in her quest for unity. He said: "I believe in the Holy Catholic Church, and sincerely regret that it does not at present exist." He was in on the first international Church Conference in 1910, and in every one that followed. The creation of the World Council of Churches at Amsterdam in 1948 was the consummation of his dream. Let the church be militant in her quest for unity. Let everyone who inclines to despair of the church's effectiveness ponder the change that has taken place in Protestantism in the past forty years. Arnold Toynbee has said: "In our generation . . . the sap of life is visibly flowing once again through all the branches of western Christendom . . . we may not live to see a civilization that has tried and failed to stand alone, being saved, in spite of itself, from a fatal fall by being caught up in the arms of an ancestral church which it has vainly striven to push away and keep at arm's length." This spirit was again at work in Cleveland when the National Council of the Churches was formed.

The last word is this: Let it not be thought that all of this concern for

(Turn to page 99)

*THE BEAUTY OF CANDLELIGHT—
WITHOUT THE DANGER OF FLAME*

NALCO Electrified Candles

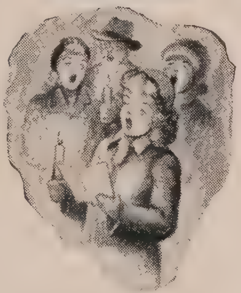
Operate on Ordinary Flashlight Batteries

AMAZINGLY realistic . . . safe . . . designed to reproduce the soft mellow glow of burning candles. Adaptable to any location . . . use regular flashlight batteries.

SIZES. Standard size: 1½" dia. x 5¾". Also available in ⅞" diameter — 7" and 14" lengths.

CONSTRUCTION. Sturdy white-enameled aluminum. Complete with two heavy-duty batteries and 2½-volt Nalco Candle Flame Lamp.

Ideal for church services



Safe and beautiful lighting effect for choral singing

Write for Descriptive Folder and Prices

NORTH AMERICAN Electric Lamp Co.

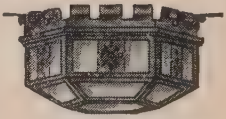
1088 TYLER STREET
ST. LOUIS 6, MISSOURI

AUTHENTIC
CHURCH LIGHTING

in the Finest Tradition of ARCHITECTURAL & UTILITARIAN DESIGN

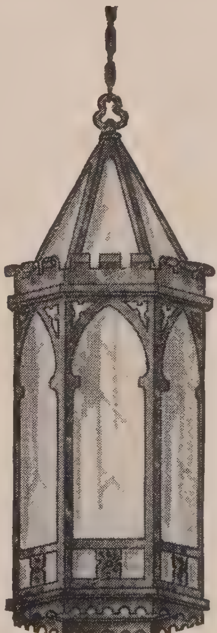
From the hundreds of styles of church lighting fixtures—(illustrated is one such related group)—we are able to furnish the proper lighting equipment to conform to your architectural design, to afford comfortable light for reading, and to meet your specific budget.

Our Engineering Lighting Counsel is available to you . . . direct or through your architect. No obligation.



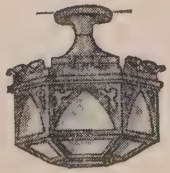
Ceiling Type

Bracket Lantern



Pendant Type

Wall Pocket Type



Ceiling and Pendant Type

Church Lighting Division
THE
NOVELTY LIGHTING
CORPORATION
2484 EAST 22nd ST. CLEVELAND 15, OHIO

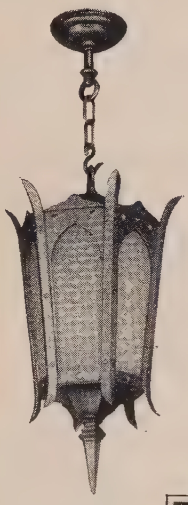
Write today for complete information and catalog.

for Easter
A National BIBLE

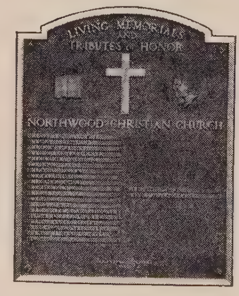
32 Styles
to choose from

Someone you love is hoping for a Bible this Easter. Ask for famous *National* Bibles—complete line includes *covers in color*. Be sure to see . . .
No. 123—Ideal gift for young people. Colorful illustrations, maps, Bible helps. Easy-reading type. Black leather, overlapping covers; gold edges.
No. 123RL—Same; with words of Christ in red.
No. 163—Teachers' Reference Bible (over 60,000 center column references). Black leather, overlapping covers, gold edges, silk marker.
No. 163RL—Same; with words of Christ in red.

Ask NBP for
National BIBLES
BELOVED KING JAMES VERSION


Ornamental
LIGHTING
FIXTURES
and Lanterns

of genuine bronze or wrought iron, made by skilled metalcraftsmen. Write for fully illustrated catalog, showing hundreds of designs.



BRONZE TABLETS
•
DONOR PLATES
•
HONOR ROLLS

Send for illustrated catalog

MEIERJOHAN-WENGLER
Metalcraftsmen
1102 W. 9th Street, Cincinnati 3, O.

KEEP YOUR SERVICE SPARKLING FRESH with
New Judson Communion Glasses

PER DOZEN $1.25

Replace chipped or broken glasses with crystal-clear, hand-blown glasses; carefully finished. Sizes: No. 44, 1¼"x1¼"; No. 55, 1⅜"x1⅜"; No. 66, 1⅝"x1¼".

Order today from your dealer, or write
THE JUDSON PRESS • 1703 CHESTNUT ST. • PHILADELPHIA 3, PA.

DUSTING MADE EASY

How to Clean Your Church Clean

by Adolf Heindenschickle*

THIS article is written so that the ideas obtained in our business may be passed along to those in charge of cleaning tasks. It will enable them to make their work easier and better. Some of these suggestions have been obtained from consumers, a few from jobbers, while the rest of the thoughts expressed are just "common sense."

According to a survey made in hotels, office buildings, hospitals and similar buildings, the dusting of furniture, walls and floors was said to be the most difficult of all cleaning tasks. While some cleaning jobs required more labor than others, the burden of removing the daily accumulation of dusts was most tiresome and time consuming. This survey was made known after interviewing housekeepers, building managers, maids, janitors and other employees, of the various buildings.

It was also found from the survey that the source of many complaints, arose from the deposits of dust found on furniture, etc. It is interesting to note that the complaints of the building as being dirty or unsanitary were made when dust was allowed to accumulate. But if the area was soiled or stained, it was looked upon as being a temporary condition, with only a few protests arising.

Therefore, as dust appears to be everywhere and as every firm, large or small, must fight it, it is good sense to investigate what it is and how to control it.

At this point, let us consider what dust is, and how it originates. By examining closely the bits of dust, one will discover that it consists of dried particles of dirt, fabric, matter, etc. Some of the particles are heavy and gritty like sand, while others are soft, hairy and like "lighter-than-air" type. As the dust is created, the heavier bits of dust falls to the floor or fixtures. The lighter dust appears to float about in the air, until it comes in contact with a moist or sticky substance and thereby clings to it. As this condition repeats itself over and over, the area is said to become dirty and requires sterner methods to clean it.

By observing more closely yet, the dust will be noted to be crawling alive with various bacteria and germs; some of them harmful and others not. For example: on the floors pathogenic organisms, such as tubercle bacilli or diptheria bacilli can often be found in large numbers in dust. Even the dust found on window sills, often will contain deathly tetanus bacilli, the dust having been originated from previous pigeon droppings. Naturally, when this infectious dust is scattered about the building, it represents a reservoir of infections. Notwithstanding the bacterial content of dust, hundreds of persons are allergic to it and suffer from same. These individuals include persons with asthma, hives, headaches, nervousness, or other symptoms due solely or in part to dust. Therefore, every effort should be made to dispose of the dust and reduce the growth of any bacteria and germs present.

The next point let us consider, is that it is impossible to remove all dust from this earth. All that one can do is to control it. Dust is being continually created by means of friction, moisture, heat, air movements, barometric pressures, etc., from the very things that surround it. While some areas have more dust than others, every building, large or small has a dusting problem. Even if a building is made airtight to keep outside dust from entering, and the air within the building is daily filtered to remove all traces of dust, there will be found deposits of dust on fixtures, floors, furniture, etc. . . . true, not as much as in other buildings, but it will be there. Under the same conditions that dust is being formed, so it is returned to matter in one way or another at all times, often under the name of dirt. Truly, it is as the Good Book states: "Dust thou art, and to dust thou shall return."

What the writer wishes to convey to the readers is the thought that as dust is so plentiful and requires so much work to remove it, why not control it in an efficient manner? Most of us dust our rooms every day without thought as to whether or not we are dusting correctly. But there is a right way and a wrong way, and if we value the life and looks of our churches, it is important to use the right method.

---

*President, the Parlee Company, Indianapolis, Indiana.

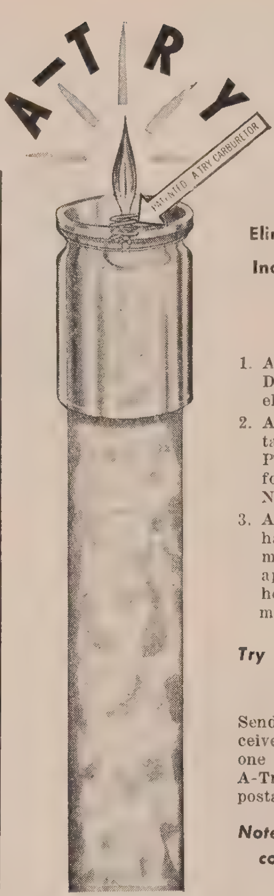
47-bell carillon of genuine cast bronze bells, recently installed at the Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan. Rev. Dr. Frank Fitt, M.A., D.D., Minister.

CARILLONS
direct from Holland

Genuine BRONZE BELL carillons, chimes and peals now available at very reasonable prices, direct from Holland's oldest and largest bell founders.

PETIT & FRITSEN, LTD.
BELL FOUNDERS SINCE 1660
AARLE-RIXTEL, HOLLAND

Write today for complete information
U. S. BRANCH OFFICES OF PETIT & FRITSEN, LTD.:
39 South LaSalle Street—Room 708, Chicago, Illinois
4015 Lemmon Avenue, Dallas 4, Texas



Sensational! New!
CARBURETORS
for CANDLES

Eliminate Candle Smoke and Drip—
Increase Candle Burning Life 100%

TRY THIS BEAUTIFUL
A-TRY COMBINATION

1. A-TRY CARBURETOR (patented). Doubles candle life with **guaranteed** elimination of offensive candle smoke.
2. A-TRY FOLLOWER. Handsome crystal clear Pyrex glass (nearly invisible). Prevents messy candle dripping as it follows candle down during burning. Never wears out.
3. A-TRY CANDLES. Brand new, extra hard candle composition beautifully mottled for thrilling new marbleized appearance. Stays straight in extreme heat—burns cleaner, brighter—yet costs much less than other candles.

Try A-Try Carburetors for Candles—

SPECIAL OFFER!

Send only $2.00 (cash or check) and receive: Two 1¼"x12" A-Try Candles and one A-Try Pyrex Follower equipped with A-Try Carburetor. This low price includes postage and packing!

Note: Our 25c adapter is available to convert your present sticks to either 1¼" or 1½" as desired.

A-TRY MFG. CO.
5503 Edmunds Street
Chicago 30, Illinois

When buying products for housekeeping, keep the dust in mind. For example, when purchasing brooms for sweeping, consider that the broom raises the dust and scatters it about the room. A vacuum cleaner, dust mop or similar product will absorb or remove the dust from the area. Another example is, when purchasing floor wax for its beauty and protection of the floor, consider the fact that it will provide a smooth film. This smooth film will enable a brush or dust mop to glide over it more efficiently and aid in removing more dust.

Of course, there are many products and equipment that are ideal for making dusting chores easier. Space only permits the writer to mention just a few of them. To put it in a few words, if the product or equipment that is to be purchased will remove, absorb or check the dust, it will definitely make the tasks easier. It will pick up the dust, instead of scattering it about.

The cleaning of rooms can be brisk, efficient and stimulating, or it can be grimy and time-consuming. Much depends on the tools used; the more efficient the tools, the faster and easier the work can be accomplished.

Vacuum cleaners, with long hose attachments, are suitable for removing the dust from hard-to-reach places, such as radiators, light fixtures, etc. While they do not clean, they do have a suction power that will remove the loose dust and dirt, and prevent it from scattering. To observe the needs of a vacuum cleaner, it is suggested to stand on the top of a stepladder and look down on the fixtures and walls. In this position, the movements of the dust is particularly noticed. Even after a room has been thoroughly cleaned, it is surprising to notice the accumulation of dust in this position. By opening a window, turning on an electric fan or with other movements of air while one is in this position it will show how the dust is scattered about the room. By using a vacuum cleaner or similar equipment, the dust can be quickly removed in the hard-to-reach areas, and permit subsequent tasks to be easier.

Dust mops are suggested for removing dust and lint from smooth floors. They are used best by gliding the mop over the surface, without raising it from the floor, to avoid scattering the dust. When soiled the mops can then be laundered to remove the accumulated dust and dirt. While dust mop treatments may or may not be added, it has been discovered that "treated" mops will pick up six times more dust than others.

Here is an idea that one can use for what it is worth. Many of the complaints that arise about floor waxes, are often as the result of using the wrong product in dusting the floor. Some of the complaints that often arise are "excessive scuff marks," "too slippery" and "doesn't wear well." Oil treated products can cause most of these conditions.

Many janitors know that an oil-treated mop or sweeping compound will pick up more dust than others. However, it is difficult for them to understand that in using them, small droplets of oil deposited on the floor may cause difficulties. While these tiny particles of oil are often too small to be seen, they are there and do create a problem. As they lay on the surface of the wax, they give a slippery feeling when walked upon, especially to women with high heels. During the time that it is in contact with the wax, the bits of oil will soften the wax emulsion and when walked upon create scuff marks. Of course, the oil particles are soon worn away or evaporate quickly, but as repeated deposits of oil are applied to the wax, the film becomes more softened and wears away easily with foot traffic.

The sensible thing to do when removing dust from waxed areas is to

(Turn to page 78)

PEW CARDS TO STRENGTHEN YOUR CHURCH

Tel-Your Pastor. A card for members to use in notifying pastor of needed calls.

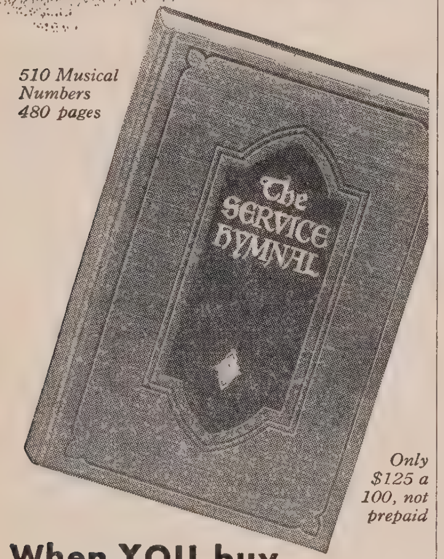
To Our Guests. Visitors to the services may register their presence on this card.

The Invitation. A card for recording attendance at the communion services.

These Cards Sell for 65c Per 100. Orders May Be Mixed. Samples Free, Upon Request.

Church Managemnt, Inc.
1900 Euclid Avenue Cleveland 15, Ohio

THE BEST IS YOURS



510 Musical Numbers 480 pages

Only $125 a 100, not prepaid

When YOU buy The SERVICE HYMNAL

Beautiful to behold, to handle, to sing from. Here's a complete Service book of spiritual resources, musical completeness and liturgical material difficult to excel or even rival. Maroon or brown waterproof cloth binding. Only classified hymnal that is completely orchestrated.

FREE Sample waiting MAIL COUPON TODAY

Yes! We want the BEST! Please send me FREE sample of The Service Hymnal

Name__________
Address__________
City__________State__________
I am ☐ Pastor, ☐ Supt., or__________
Church & Denomination__________
Pastor__________

HOPE Publishing Co.
5709-C3 West Lake St., Chicago 44, Illinois

An Invalid Municipal Building Regulation

by Arthur L. H. Street

ALTHOUGH the site of a small church in a New Jersey municipality was properly brought within the "fire limits," under an ordinance that would prevent reconstruction of the building without complying with certain new specifications, the ordinance was invalid if it purported to prevent construction of an addition complying with such specifications. And construction of a kitchen in the basement of the addition for use in preparing church dinners, etc., would not violate a prohibition of use of a "cellar" for eating purposes or as a place of assembly. So decided the New Jersey Supreme Court in the recent case of Mt. Zion Baptist Church of Lodi v. Mellilo, 68 Atl. 2d 741. Plaintiff church was awarded a judgment requiring the building inspector to issue a permit for construction of the proposed addition, without requirement for reconstruction of the original building. Said the court:

"The respondent" — the church — "does not dispute the power of the municipality to adopt reasonable regulations to minimize fire hazards and the question involved turns upon the reasonableness of the ordinance . . . in so far as it relates to the reconstruction of an existing building before a permit for an addition will be granted. . . .

"The purpose of the ordinance in so far as it provides for masonry walls of a certain thickness for all new construction within the fire zone is to minimize the fire hazards. The ordinance does not prevent the continued use of the existing building in its present condition and state of construction. Where a proposed addition to an existing building fully complies with . . . the ordinance as to fire-resistant construction, it does not appear reasonable to hold that such an addition in any way increases whatever fire hazard might already exist.

"The required reconstruction of the existing church would necessitate four more inches of masonry to be added to the eight inches of cinder block presently comprising the walls. In other cases the enforcement of the reconstruction provision might require the complete demolition of the existing structure and the building of it anew before a permit could be issued for an addition. Since the ordinance does not ban the continued use of existing buildings whatever their construction, it does not appear that the purpose of the ordinance to minimize fire hazards necessitates the reconstruction in this case, or possibly the demolition in other cases, of the existing building before an addition which in itself meets the fire-resistant requirements of new construction be allowed."

As to the kitchen, the municipal authorities claimed that because its floor would be two feet below the street level, it would be within the prohibition against use of such quarters for living purposes, etc. The court replied: "A kitchen is not ordinarily 'to be used for living, eating or sleeping purposes or as a place of public assembly.' The kitchen of a church is ordinarily used in the preparation of refreshments which are to be consumed elsewhere on the premises. Moreover, it does not appear that the kitchen will be located in a 'cellar or part' of a building beneath the level of the street. . . . The proposed kitchen consists not only of floor but of the complete height of the room, most of which will be well above the street level. The fact that a small portion of the kitchen will project below the street level does not bring it within the meaning of the ordinance."

How to Clean . . .

(From page 77)

keep all oil products away from it. Use only wax sweeping compounds or oilless dust mop treatments. If in doubt as to a product containing oil or not, use it to remove dust from a mirror; the oil will indicate a residue on the glass. Another test is to soak asphalt tile in the solution over night; if oil is present, the tile will be damaged.

It is extremely important that walls be dusted regularly and often, if more difficult cleaning tasks are to be avoided. Walls that are neglected soon acquire a film of greasy dust that attracts and holds still more dust, and which inevitably becomes embedded, and difficult to remove.

Caution: Do not attempt to dust papered walls in soft coal or industrial regions; dusting papered walls here is not advised, because soot will be grimed into the paper no matter what method of dusting is used. However, where dust and cobwebs are the only problem, walls may be dusted with a soft wall-brush of hair, nylon, or lamb's wool with a long handle.

In dusting walls work from the top down, giving special attention to high mouldings. Of course, care should be used in dusting cobwebs. When cobwebs are present, whether they are spider or dust cobwebs, remove them with an upward lifting stroke to avoid streaking the walls. Cobwebs of any sort are sticky and if they are pulled down against the wall, they will leave a trail hard to remove.

It is indeed surprising the number of complaints that arise as the result of dusting with dust cloths. A few of them are: areas not dusted, soiled clothing and stained walls. While some of the charges can be traced to poor housekeeping, a number of them are the result of using the wrong tools or lack of knoweldge of using them.

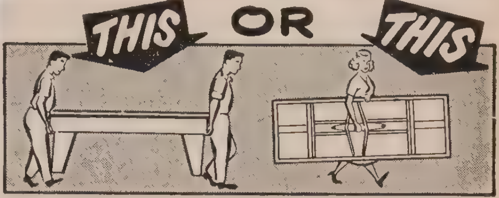
For example: the claims of soiled clothing of customers or tenants can be traced to using oiled or dirty dust cloths on the furniture. To a customer, nothing is more annoying than to accumulate oil stains or dirty smears on clean clothing, that have been picked up from the furniture. So many buildings are guilty of this in one way or another. It certainly is not a matter to be overlooked or passed over, for annoyed customers often do not return. The condition is caused by using oily dust cloths that deposit bits of oil on the furniture. Another cause is that when using dirty dust cloths in dusting, only part of the dust and dirt is picked up, and the rest is allowed to be scattered about. Even if clean non-oily dust cloths are used, dust is allowed to remain when working with improper light, dusting in haste or with carelessness.

Another common complaint is the staining or soiling the walls above the baseboards or wainscoting. Not only does this make the room look unsightly, but it requires additional cleaning efforts to remove the stains or soil from the wall. This condition is caused by allowing the dust cloths to touch the wall, when dusting, particularly the oily or dirty cloths. To prevent this from occurring, use only clean cloths to remove the dust, and do not allow them to touch the wall.

At this point it might be well to mention the fact that it is not necessary to use oil for treating dust cloths. While it is true that our parents and grandparents may have used oil to aid them

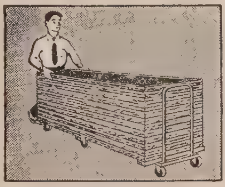
(Turn to page 99)

Monroe
FOLDING
BANQUET
TABLES



TODAY'S
MOST MODERN
FOLDING
TABLES

No Knee Interference Will Not Tip



12 Tables on Monroe Truck Only 29" High

Replace your old, heavy, obsolete dining tables with new, modern Monroe Folding Tables . . . tables which are easily folded and set up even by women when necessary.

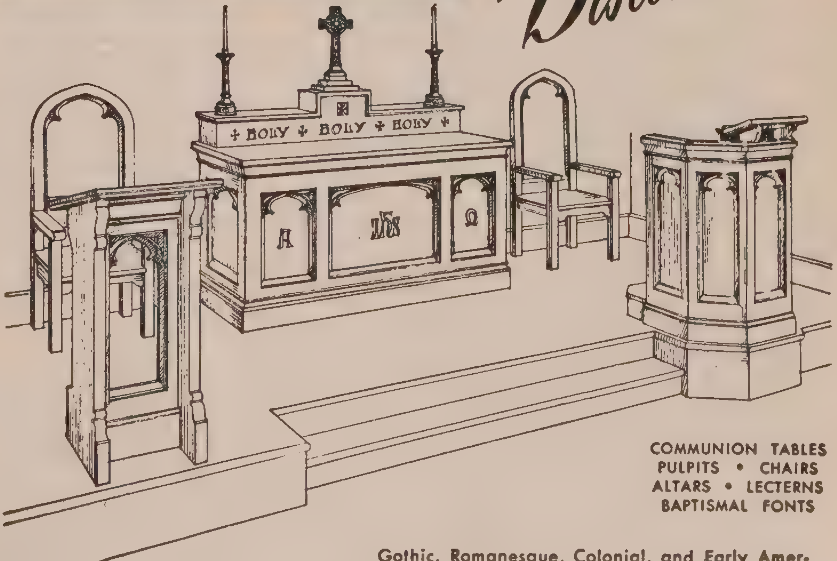
DIRECT PRICES TO CHURCHES, SCHOOLS, CLUBS, SOCIETIES and all INSTITUTIONS

Write for CATALOG and DISCOUNTS

Monroe Folding Pedestal Banquet Tables
Designed and Manufactured Exclusively By

THE Monroe COMPANY
60 CHURCH STREET COLFAX, IOWA

PEWS, PULPIT AND CHANCEL FURNITURE OF *Distinction*



COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

AN HOUR WITH GOOD BOOKS

The Ministry

Sermons on the Parables of Jesus by Charles M. Crowe. Abingdon-Cokesbury Press. 186 pages. $2.50.

We have here a book of practical, Biblical, constructive sermons dealing with the application of fundamental Christian teachings to the real business of everyday living. It will be noticed at the outset that these sermons are based on the parables of Jesus. This fact may cause some to jump to the conclusion that they are in an unusually well-worn, beaten track. Such, though, is not the case. Numerous as are volumes of sermons having to do with the parables, these fifteen are of an entirely distinctive type. *Sermons on the Parables* is by no means simply "another book."

A mention of a half dozen of the titles may give some an idea of Dr. Crowe's approach. Here they are: "Does God Care?"; "Is Life Worth Living?"; "Why Go to Church?"; "What Is Conversion?"; and "Why Be Good?" Of course, the sermon on conversion stems from the parable of the prodigal son. Another one, which asks the question "What Is Success?", interprets the teaching of the parable of the rich fool. The ninth discourse, "Who Is My Neighbor?", has for its Biblical basis the story of the good Samaritan.

We must not, however, think of these sermons as detailed expositions of the parables. Instead they take the central thought and discuss the great religious truth which centers around it. In doing this Dr. Crowe is in line with the most enlightened method of Biblical interpretation. Too often the parables have been misinterpreted and misapplied through over-analysis. Those who heard the discourses included in this book did not leave the church wondering what the preacher had been talking about. Neither will their readers have any trouble in getting the big central thought.

Sometimes poor sermons are saved from being a total loss by good illustrations. Here we have good sermons with good illustrations. Dr. Crowe is a master of the art of effective illustrations. His sermons would be worth studying for this reason if they had no other merit. But in addition they have the other qualities which go to make preaching of the highest order.

L. H. C.

Pastoral Counseling by Frederick R. Knubel. Muhlenberg Press. 102 pages. $1.50.

The emphasis is more pastoral than counseling as the president of the United Lutheran Synod of New York and New England shares with pastors his convictions and skills in the art which is the subject of this volume which resulted from the Knubel-Miller Foundation Lectures recently delivered by Dr. Knubel. He does not claim to be a psychologist or a specialist in counseling but a pastor who has read widely in the field and who has had considerable ministerial experience in dealing with the problems of individuals.

The summary which is given of psychological terms and approaches is necessarily brief but can be helpful to many pastors. It is the author's position that the pastor should not go overboard into the field of counseling to the neglect of other vital aspects of the pastoral ministry. The parish minister should know all of the psychology he can but should not be obsessed with it. Characteristically he says, "Let the gospel occupy the throne." Of the work of some of our most popular writers on pastoral counseling Dr. Knubel is quite critical upon the grounds that their approach is too secular. The reviewer does not mean to be unkind when he suggests that the conflict may not always be between the gospel and secularism but at times between liberal and Lutheran theology.

As the summary of one of the chapters we find this paragraph which is a resume of the position of the book; a volume which is worth reading by the average pastor. "There are exceedingly few occasions when a pastor ought to give advice to his parishioners. He ought to lead them to make their own decisions. He ought never to talk too much, and when hidden emotional conflicts seem to be the cause of trouble he ought to give uninterrupted and uninhibited opportunity for their release. But he withholds from them his greatest treasure if somewhere in every total situation he fails to strengthen the Christian framework of their problem, or fails to feed their faith with the revealed Word of God. Toward this skill, psychology and the church need jointly to make studies that so far have never been seriously attempted."

C. W. B.

Bible

Introduction to Old Testament Times by Cyrus H. Gordon. Ventnor Publishers, Inc.* 312 pages. $4.75.

The Bible is a book with a context and did not originate among an isolated minority group of antiquity. The "lively oracles of God" which constitute the Sacred Scriptures have been produced by a people who lived in a small land the history and culture of which is related to the entire Ancient Near East. Archaeological study has brought this fact to the attention of Bible students especially in the last quarter century. This means that an adequate understanding of the Bible is possible only after a careful study of all related ideas and culture found in this larger geographical world that bear directly and indirectly upon the Scriptures.

Introduction to Old Testament Times is a successful attempt to point up the major contributions of archaeology and the significant data from the Near East in relation to the story of the Hebrew people and their literature. In clear, simple, and non-technical language the author presents a book that will increase our understanding and appreciation of the Old Testament.

Few are better equipped to render this service to Bible students, pastors, and Sunday School teachers who may not be prepared for the minutiae of critical studies than Dr. Cyrus H. Gordon, well known, of course, to the scholarly world for numerous publications. Dr. Gordon is professor of Assyriology and Egyptology in the Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pennsylvania. In this capacity he labors with zeal and has earned the sincere admiration of all his students for he brings to his teaching not only a rich experience in the Near East but brilliant linguistic ability and a mastery of Oriental literature. All this is much in evidence in his books and to no less a measure in this Dr. Gordon's most recent book.

Here then Dr. Gordon traces the story of Israel from her humble beginnings down to the intertestamental period. Each aspect of this fast moving drama is illuminated by carefully selected extra-Biblical materials that explain, elucidate, and many times justify and validate the simple narratives of the Old Testament. The reader will come to see the relevance of such important materials as the Amarna Letters, the Ugaritic Literature, the discoveries at Karatepe, and many others. Many fresh insights into the meaning of well known passages are offered. Readers may not always be in accord with the viewpoints expressed, but facts are here related simply, beautifully, and energetically.

The reviewer wishes the author would have included more detailed footnotes. Who could be more capable than Dr. Gordon of directing his readers to the primary sources and related literature? But then the book is intended for nonspecialists, and this becomes its value for the greater number of lovers of the Bible.

G. W. F.

The Passion Story by Wilhelm Friedrich Besser, translated by J. Melvin Moe. Augsburg Publishing House. 328 pages. $3.75.

This is a translation of a well-known German pietistic classic of the last century, *Die Leidensgeschichte.* This work, written by Friedrich Wilhelm Besser, was published in Halle, Germany about 1847. It has appeared in at least nine German editions and one, or more, Norwegian translation has been made.

---

*Ventnor, New Jersey.

The work was originally presented by the author as a series of Bible studies during Lent. The entire Passion Story is presented, explained, and applied. The analysis of the events centering about the Crucifixion and the Resurrection is a detailed textual study. It represents an enormous amount of work and a high degree of textual scholarship on the part of the translator. In the translator's preface Dr. Moe states that he began this work more than twenty years ago, primarily as a part of his preparation of a series of midweek Lenten services.

Apparently his first contact was with an old tattered copy of the Norwegian translation, which was published in Oslo, Norway, a few years after the original appearance of the work. The Norwegian translation proving unsatisfactory, he secured a copy of the ninth German edition. Dr. Moe states that as a pastor of a growing city congregation he found it difficult to find time to devote to the task of translating and that the work done on the manuscript was done either in the early morning or late at night.

As a result of his arduous, and sacrificial labors, this German classic is for the first time accessible to English readers. Not all students will agree with all of Dr. Moe's interpretations, but none will fail to admire his thoroughness, devotion, and insight. And they will be conscious of the debt which they owe to the translator.

L. H. C.

Worship

Let's Explore Worship compiled by Edna Eastwood. Morehouse - Gorham Co. 116 pages. $2.00.

Miss Eastwood, who has held responsible positions as a diocesan and national education worker, has given us a book jammed full of practical suggestions for the conducting of worship services.

Realizing that the Episcopal Church has been unwise in expecting its young people and children to use uncomplainingly its stereotyped and prescribed worship services, she has compiled this book as an aid in understanding the technique of worship. Miss Eastwood is very emphatic in suggesting that these services should be used by superintendents as tools in the preparation of their own worship services to fit their own specific needs.

The author avails herself not only of the rich liturgy of her church, but also of its impressive pageantry. Workers in a non-liturgical church may find it difficult in adapting these services to the programs in their churches. To teachers in the Episcopal church, however, this book should prove very helpful and rewarding.

J. S.

Intermediates' Worship Programs compiled and edited by Mark Elizabeth Past. Fleming H. Revell Co. 205 pages. $2.50.

This book is a reprint of a compila-

Sharing in the Triumph of Easter

THE RESURRECTION AND THE LIFE

LESLIE D. WEATHERHEAD. "The fundamental and basic truth of the Christian religion is that Jesus Christ is God manifested in the flesh; that he not only lived a truly human life many years ago and was cruelly put to death, but rose again from the dead and is still *alive in our midst today.*"—FROM THE BOOK. $1

A SPIRITUAL JOURNEY WITH PAUL

THOMAS S. KEPLER. "Fear had no place in Paul's life—nor does it have any place in the life of a Christian today." In these 40 reassuring messages, Dr. Kepler vividly depicts the apostle Paul as he dealt with the problems of his own day, and shows how his example of great Christian living can help men and women today. $2

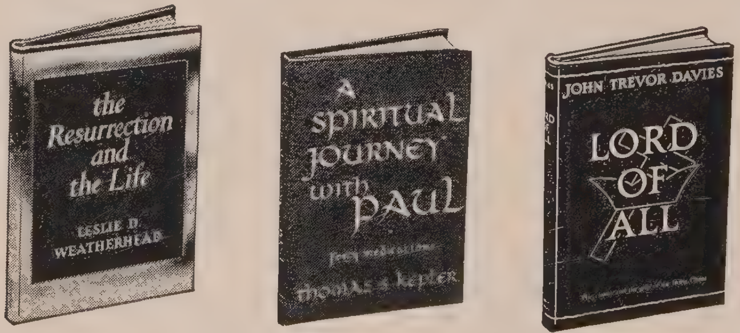
LORD OF ALL

JOHN TREVOR DAVIES. A persuasive presentation of the desire of Christ for the unstinted allegiance of his followers—and the freely given rewards which he bestows on those who surrender to him completely. A book of lasting value for the Easter season and the entire year. $2

THE SEVEN WORDS

CLOVIS G. CHAPPELL. "Rich in illustrative material from personal experiences, the experiences of other ministers, from world events, from history, and from literature, these sermons exhibit modern preaching at its best and provide Lenten reading that can be recommended to any Christian."—*World Outlook* $1

At Your Bookstore ABINGDON - COKESBURY



INVISIBLE CARDS BUILD ATTENDANCE

A SECRET MESSAGE
Post Card
PLACE STAMP HERE
FOR
Dip this card in water. After card dries dip again.

MAIL these post cards to your absentees. They receive what is apparently a blank card. When dipped in water they find a friendly message telling that they were missed at the service.

Card No. 1.—This is prepared for a pastor to mail to absentee adults.

Card No. 2.—Prepared for Sunday school teachers of Primary children.

When dipped in water message appears

Prices: One dozen cards, 50c; 50 cards, $1.50; 100 cards, $3.00; 200 or more at $2.50 per hundred. For sample send 5c in stamps.

CHURCH MANAGEMENT, Inc.
1900 Euclid Avenue
Cleveland 15, Ohio

3 OUTSTANDING ADDITIONS TO THE MINISTER'S LIBRARY

1. A comprehensive, compact source book . . .

THE FUNERAL ENCYCLOPEDIA

Edited by CHARLES L. WALLIS

Containing—

- a treasury of sermons and funeral addresses by 87 outstanding preachers
- five complete representative services
- copious selections of opening sentences, scriptures, hymn suggestions and benedictions
- an anthology of funeral poems
- a sheaf of funeral prayers
- a section on professional conduct
- six indexes

—all that a busy pastor needs for conducting the Christian funeral. "This comprehensive work richly deserves its title. THE FUNERAL ENCYCLOPEDIA shows skill and care, plus all sorts of patience, in meeting the desires of ministers as they prepare to speak in public."—ANDREW W. BLACKWOOD, author of *The Funeral*, etc. **$3.95**

2. 24 counselling sermons by an incresingly popular preacher . . .

WHEN GOD MOVES IN

By ARNOLD H. LOWE

"Very human, very intimate and down to earth, they represent great preaching—not great preaching in the classical sense, but great preaching in the helpful sense."—*Church Management* **$2.50**

3. The first published preaching from a famous pulpit . . .

SUNDAY EVENING SERMONS

Edited by ALTON M. MOTTER

Introduction by Harry Emerson Fosdick

"An excellent cross section of the kind of helpful preaching related to human need that characterizes the preachers of the (Chicago) Sunday Evening Club. Through this anthology you hear Frank Laubach, Ralph Sockman, Bishop Angus Dun, Henry Hitt Crane, Bishop Oxnam, Martin Niemoeller and others. This is vital preaching at its best."—*Christian Advocate* **$2.00**

at your bookseller

HARPER & BROTHERS
New York 16, N. Y.

tion of worship services submitted by sixteen directors of religious education in the southern Presbyterian church. All of these directors are recognized experts in their field and have submitted services which have been forged in the exacting school of experience.

There is a very pleasing variety of theme and approach in this collection, lending itself not only to a proper celebration of the outstanding days of the church calendar, but also of special days and seasons. Although the services can be used just as they are, they are easily adaptable to specific situations and conditions.

Each director has prefaced his worship service with a delightful personal word to the reader which adds warmth and charm to the book.

J. S.

Theology

The Christian Doctrine of God by Emil Brunner. Westminster Press. 361 pages. $6.00.

The Christian Doctrine of Creation and Redemption by Emil Brunner. Westminster Press. 386 pages. $6.00.

The first two parts of Brunner's trilogy on Christian Dogmatics are now available in the clear translation of Olive Wyon. While each of these volumes is an entity in itself Brunnerites anxiously await the appearance of the third and concluding volume of his dogmatic study to complete the system.

While the first volume is given over almost entirely to the eminent Swiss theologian's conception of the nature of God the second describes the creative work of God in his world and in man through Jesus Christ. Here is cosmology, anthropology and Christology beautifully interwoven in a typically Brunnerian pattern which portrays at the heart of all God's work a personal intention, the most important part of which is the encounter of individual men with Christ in faith.

Although this conception of the divine-human encounter is by no means new in the Brunner literature it is new here in the fullness of its setting and particularly in its promise of freedom from both the shackles of rigid orthodoxy and the inanities of radical liberalism. The last thing which Brunner hopes for Protestantism is that it shall come under the killing effects of another orthodoxy which would harden its theology and stifle its faith and life. From an altogether different approach he seems to be arriving at the idea of Dean James A. Pike that Christianity to be truly Catholic and Protestant must constantly be under both the most severe criticism of man's most astute scholarly analysis and God's eternal judgment. The result of such discipline is never static but emerges in a living faith which for Brunner has its life-giving spark in man's encounter with God in Christ.

Brunner's emphasis on the personal nature of religion and especially man's faith is something of a key to his own strong personal response to the challenge to come to Japan to teach for three years. The Westminster series of Brunner's works in English is an invaluable service to serious minds in all realms of thought.

R. W. A.

Jesus Christ and His Cross by F. W. Dillistone. Westminster Press. 143 pages. $2.50.

Following his very successful book on *The Significance of the Cross*, Canon Dillistone has refined his thinking with even more precise detail in this new study on the saving work of Christ. The heart of this book is a happy combination of scholarly aptitude and devotional spirit in the analysis of the six ways in which the New Testament describes the place of Christ in salvation. These are enclosed between two chapters respectively on "the mystery" and "the glory" of the Cross.

In preparation for a fresh contemporary interpretation of the eternal truth of the atonement his readers will eternally be grateful to the Dean of Liverpool cathedral for his analysis of Jesus' identification of himself with both God and man in prayer. Here in his prayers our Lord is portrayed as identifying himself with sinful, suffering and limited humanity and at the same time as one with God through the submission of his will to God's will. Here then is genuine atonement in that through Jesus, God reaches man and through Jesus, man may reach God.

Every page of this remarkable book is marked with the clarity of the author's insight but as well by the fruits of many minds from which Dr. Dillistone has selected scores of choice quotations to help support his thesis. These sources run the gamut from philosophers and theologians to poets and novelists: here are Dostoevsky, Toynbee, Orwell, Bushnell, Asch and Forsyth.

The work is to be commended for lay readers and for all is promised a learning experience with a cumulatively devotional spirit which overwhelms both mind and soul.

R. W. A.

Communism

The Lost Churches of China by Leonard M. Outerbridge. Westminster Press. 237 pages. $3.50.

Beginning with the Nestorians in the sixth century, Christianity has made a valiant attempt to penetrate Chinese life and culture. From time to time during the thirteen hundred years since it has suffered expulsion, the present tragic crisis being the fifth. The author believes firmly that any successful future missionary work in China will depend directly upon a better understanding, on the part of Christian leaders, of China's own religious heritage. He feels that in the past Christianity has failed to become truly "indigenous" to the people of that vast country.

The Communist upheaval in the East has shocked the peoples of the West particularly the persecutions suffered by Christian missionaries. He is sure that this crisis is "a judgment of the God of history." "The church again and again has to lose itself in order to find itself . . . it fails in order to fight better." He fears that the political alignments of Christianity have made an "unwitting" contribution to Communism. Other factors include the emphasis on material betterment, the lack of unity among denominational groups with their attendant cleavages, and the "perilous vacuum" left when the teachings of Confucius have been supplanted.

Dr. Outerbridge's book will set many

people thinking and there will be more than a few heated discussions about some of his valued judgments. To this reviewer it seems a bit harsh to attribute the sufferings of many close missionary friends to "a judgment of the God of history."

S. L.

Within Our Power by Raymond B. Fosdick. Longmans. 114 pages. $1.75.

The taste tells! Here are some tastes which should tell a lot of folks that in this little book is good food for us, fed up as we are with pessimism and the "inevitability" of war. Raymond Fosdick is not a sloppy optimist. He recognizes present dangers: Communism, war, the atomic peril, but he knows a way out: "The only adequate way to answer the challenge of Communism is to continue the building of an economic and social system whose concrete results in terms of the welfare of its people will far outstrip anything that Communism can even promise.

"Communism by encasing itself in an iron clad orthodoxy, is sealing its own ultimate doom. . . . Over and over in the past our civilization has been saved by intelligence and courage. . . . In the last analysis, not coercion, not Stalin, but truth and reason and the free mind are the conquerors of the world. . . . The sickness of the human soul cannot be relieved by a diet of guns and machinery. . . . More than ever before, men today need a song to march to; they need a faith to live by. . . . There are no French or English enzymes, no German or American proteins . . . cancer and scarlet fever have no political ideology . . . common interests are breaking over the old, flag-marked boundaries and are bringing to the world a conception of civilization and of the intelligent life of man as a cooperative achievement. . . . Here at once is a challenge and an opportunity unique in history. Never has mankind been so united in its realization of human need; never have human affairs been so plastic; never has there been the chance to mold the future on so wide a basis!"

Do you like the taste of this man's wisdom? Here are good rations for a day and hearts starving on a diet of hate and fear.

F. R. C.

Other

The Autograph of God by Archer Wallace. Macmillan. 150 pages. $2.00.

The fifty-two chapters in this book are directed each to a single theme. The author's purpose is to bring "encouragement and spiritual help to troubled and burdened people." He writes about personal frustrations getting a perspective, how to meet suffering, the place of money in life, public opinion, Christians in business, the forward look, deflated egos, the basis of religion, the common touch, true liberty, and many others. The author brings to bear a wealth of personal common sense in dealing with each theme, and the positive note is ever present. He is a Canadian minister and associate editor of *Onward.*

S. L.

. . . an epoch-making
New *book . . .*

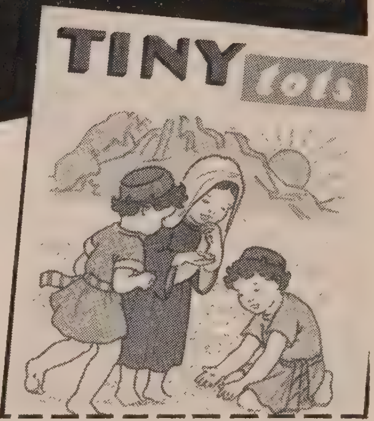
CHRISTIAN WORSHIP
A SERVICE BOOK

A practical new thesaurus of public worship material

Edited by G. Edwin Osborn. *Publication Date, April 1!* A 576-page volume of worship services and almost 1,200 other materials for ministers, directors of religious education, teachers, seminary students and conference leaders of non-liturgical churches to use as resources for group worship. The first section (around 150 pages) contains a calendar for the Christian year, a pattern for services, and *orders of worship and directions for all types of services—Sunday morning and evening, vespers, communion, receiving new members, baptism, wedding, funeral, memorial, ordination, installation, etc.* The second section (more than 300 pages) contains a thesaurus of public worship materials—*opening sentences, invocations, topical and pastoral prayers, litanies, offertory sentences and prayers, communion sentences, and closing sentences—topically classified according to 108 themes.* All Scripture readings are from the new Revised Standard Version of the Holy Bible. At the back of the book *the thousands of worship materials and services are indexed topically and alphabetically under 108 themes,* and liberally cross referenced. Each topic gives the reader at a glance, the opening sentences, invocations, prayers, litanies, offertory materials, communion sentences, closing sentences, Scripture lessons and hymns which are pertinent, as well as related topics. $5.00

At your bookstore or **THE BETHANY PRESS** St. Louis 3, Mo.

New Weekly Magazine Helps Develop Christian Influence
Among Children 3 to 7 in Sunday School and Home!



Send for FREE examination copy! You'll agree there's nothing like TINY TOTS—an ideal 4-color lesson leaflet—or for home distribution—packed with interest to build and maintain Christian consciousness in children 3 to 7. Four pages, 8¼ x 10½, subscription 80c per year. Shipped in weekly issues every 4 weeks.

Get Your FREE Examination Copy
- Illustrated Biblical Feature Story
- Lots of pictures—colored and to color
- Easy to read—easy to understand
- Tiny Tots' Club . . . Things to do—song poems, fill-ins, word & question games.

Concordia
PUBLISHING
HOUSE
ST. LOUIS 18, MO

PERIODICAL DEPT., CONCORDIA PUBLISHING HOUSE,
St. Louis 18, Mo.
Please send me a free sample copy of *Tiny Tots,* your Christian magazine for children 3-7.

Name________________________
Address________________________
City____________ Zone_____ State________
☐ Pastor ☐ Dir. of Chr. Ed. ☐ S.S. Supt. ☐ Parents

Stained Glass Windows
EXPERT CRAFTSMANSHIP
FINEST MATERIALS
A WINDOW FOR EVERY BUDGET
PROMPT DELIVERIES
R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

STUDY AT HOME
Directed religious courses leading to appropriate degrees
Chartered—Interdenominational
Write for **Free Bulletin** today!
Midwestern Graduate Bible School
Dept. 15
517 Merchants Bank Bldg., Indianapolis, Ind.

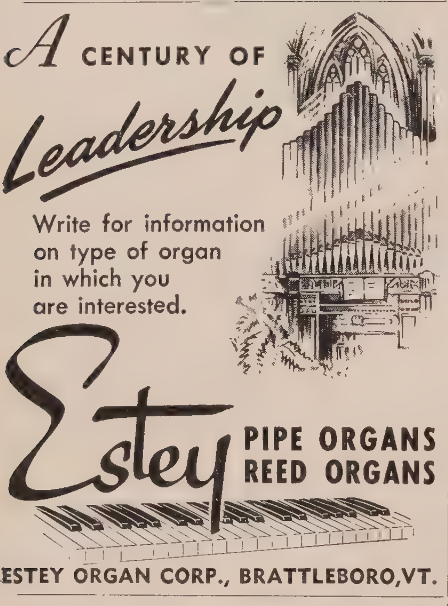
HOWE FOLDING TABLES

Strong, light, compact! Standard sizes 30″x72″ and 30″x96″. Also ROUNDS.

If it folds—ask HOWE

HOWE FOLDING FURNITURE, INC.

One Park Avenue, New York 16, New York



A CENTURY OF *Leadership*

Write for information on type of organ in which you are interested.

Estey PIPE ORGANS REED ORGANS

ESTEY ORGAN CORP., BRATTLEBORO, VT.

IT'S FREE

a vacation school plan COMPLETE to the last detail

IT'S NEW

Conquest for Christ thru **DVBS**

this **FREE** informative expedition guidebook "CONQUEST"...

It's chock-full of proven ideas and valuable information that will be of tremendous help to DVBS teachers and directors. It's new, it's large in size (8½″ x 11″), it's complete. Includes everything for DVBS planning as well as a preview of 1953 ALL-BIBLE VACATION SCHOOL LESSON.

CLIP AND SEND TODAY

yes! Please rush to me a FREE copy of "conquest," teachers' and directors' guidebook for DVBS '53.

NAME__________

ADDRESS__________

CITY__________( ) STATE______

DEPT. CMS-33

Available at your favorite dealer or - SCRIPTURE PRESS

434 S. Wabash, Chicago 5, Ill.

Road Without Turning: An Autobiography by James H. Robinson. Farrar, Straus & Young. 312 pages. $3.00.

This is not alone the story of a distinguished Negro clergyman but a vivid picture of race relations in the United States during the past generation. Dr. Robinson, minister of Church of the Master, in the Harlem of New York City, was born in Tennessee, migrated during the first world war to industrial Cleveland, Ohio, was educated in that city, Lincoln University and Union Theological Seminary. His life, as portrayed in the autobiography, is an amazing picture of race prejudice in this so-called enlightened era of American democracy.

The story of the Negro in the southern community has been told many times. But the ghettos of the northern industrial cities have not been such an open book. Here you have the account of a typical, religious Negro family seeking to "strike it rich" by taking employment in industry. The poor housing, inadequate wages, disease, prostitution of the streets, boy and girl gangs, primitive religions, all these have a part in the story.

The youth struggled through public schools and despite the opposition of his family sought higher education. He found some sympathy from teachers and clergymen, but not much at that. He started to Lincoln University with the savings of many months only to have the currency stolen enroute. A gift of $10 from a total stranger kept him on the way. His experiences in the theological seminary were not too heartening. He became a guinea-pig in the classroom to reveal reactions of an inferior race. Yet some lasting friendships were formed and the support of men such as Henry Sloane Coffin and members of the New York Presbytery gave him new hope and heart.

His advocacy of an inter-racial congregation has brought upon him the charges of "Communism" as might be expected. But this good man carries on and is receiving the approval of his fellow men.

As a good Clevelander I read some pages with shame, but I was proud of the incident when, in desperation, he addressed letters to the Presbyterian ministers of our city asking for financial help and learned that we did not let him down.

W. H. L.

Be Not Solicitous by Maisie Ward. Sheed & Ward. 254 pages. $3.00.

Sidelights on the Providence of God and the Catholic Family, is the subtitle of this book. Fifty pages are devoted to a chapter, "Plea for the Family" by the editor. A number of good things are said in this appeal, all of course from the Roman Catholic viewpoint and some especially rooted in that source. One statement which is worthy of deep and wide consideration in ecclesiastical, educational, social and political circles deserves quotation here. "Somehow we must get back to conceiving the family, not the individual, as the unit. It is too easy for the State to absorb the individual; it is too easy for propaganda, for waves of enthusiasm, to sweep off their feet masses of the young. For the young are naturally conformist: they like to dress alike, to do the same things, to think the same thoughts as all around them. Hence it is all too easy for either Communism or any other ideology to sway them in masses. The absolutely necessary counterweight must be found in the family, in the balance it gives between generations, in its possession of treasures of wisdom and tradition lost in the impersonal school and in the paternalistic state."

The remainder of the book consists of fourteen chapters which are the stories of young Roman Catholic families and how they have met and faced their problems. The fact that these accounts are autobiographical gives them freshness and life. There is much glorification of poverty as a virtue, some of the statements being rather difficult to accept. Naturally, birth control comes in for a number of slaps and the large family, Roman Catholic that is, is apotheosized. The theme of the providence of God follows through with many examples of the divine care manifested to the various families. One cannot help but be impressed by the sincere devotion of the writers.

One reason why this is an interesting book lies in the variety of problems faced by the different families. One tells the story of facing the very difficult situation of caring for a mentally defective child. Another deals with the happy and successful workings of an inter-racial family. Anyone who reads this book thoughtfully will do some serious thinking upon some of our contemporary religious and social conditions.

C. W. B.

Not a Sparrow Falls by Paul Quillian. Abingdon-Cokesbury Press. 156 pages. $2.00.

This book contains fourteen sermons by the late Paul Quillian, who at the time of his death was pastor of the First Methodist Church in Houston, Texas, the largest church in Methodism. The volume is prefaced by an Introduction by Bishop William C. Martin, who characterizes the sermons as examples of the preaching of "a rarely gifted and winsome personality," and further says: "It is fortunate that they are recorded as they came, white-hot, from his mind and heart under the inspiration of an assembled congregation."

Each sermon is based on a text from the New Testament. Of these texts four are from Matthew, three from Acts, two from John, and one from I Corinthians, II Corinthians, Mark, Ephesians, and Luke.

The discourses are fundamentally evangelistic but not in the narrow sense of the term. They are expressed not in traditional ecclesiastical language but in the speech of everyday life. This is one of their outstanding merits. They bear unmistakable evidence of being the product of the pulpit rather than of the library. No student of homiletics can read them without being impressed that informality is a high merit in preaching, as well as in other forms of public speaking. Another point which these sermons illustrate is that good preaching is personal. Paul Quillian's preaching was not the product of some dehumanized homiletical system. It was Paul Quillian.

The title of the book is that of the

first sermon. Another effective piece of preaching is Chapter Six, "A Healthy Humility," which has for its text I Corinthians 13:1. Chapter Eleven is entitled, "Putting Your Best Foot Forward" and is based on the famous passage about "the whole armour of God" as found in Ephesians 6:13-18. The text of "Achieving True Peace of Mind" is "Whoever will save his life shall lose it." (Matthew 16:25)

The sermons in this book are practical, human, down-to-earth, evangelistic, and spiritual. It is highly fortunate that this much of Dr. Quillian's preaching ministry has been conserved between the covers of such an attractive volume.

L. H. C.

More Power to Your Church by Willard A. Pleuthner. Farrar, Straus & Young. 408 pages. $3.75.

Here is one book which is hard to review without, at the same time, discussing the author. The Protestant churches have been built, not alone by their clergy but by consecrated, intelligent laymen who have a sense of stewardship. Mr. Pleuthner, an executive of the great advertising agency, Batten, Barton, Durstine & Osborn, New York City, is an Episcopal layman who takes his task seriously. For some years he has felt the mission to use his skills in public relations to re-activation of the churches of America.

The first book, from his pen, to be released was *Building Up Your Congregation.* This is a larger and more cyclopedic volume. In a sense he is the editor rather than the author; he has sought help from many sources for the material which is included in the pages of the volume. Dozens, or we might more truthfully say, hundreds of method items have been brought together and woven into a philosophy of church administration.

There are twenty-eight chapters starting with: "Getting More People Into Church" and concluding with "Extra Ideas." Following this there are appendices giving sources and several pages of coupons for mailing for further information. It would be just as well if the Postmaster General did not see these clip pages for I have an idea they violate the definition of a "book" so far as postal rates are concerned. But they are definitely helpful to readers seeking information.

W. H. L.

BOOK REVIEWERS IN THIS ISSUE

Lewis H. Chrisman, West Virginia Wesleyan College, Buchanan, West Virginia.

C. W. Black, First Methodist Church, Marietta, Ohio.

George W. Frey, Jr., Evangelical School of Theology, Reading, Pennsylvania.

John Schott, Fairmount Presbyterian Church, Cleveland Heights, Ohio.

Raymond W. Albright, Episcopal Theological Seminary, Cambridge, Massachusetts.

Stiles Lessly, Congregational Church, DeKalb, Illinois.

Fred R. Conkling, Congregational Church, North Manchester, Indiana.

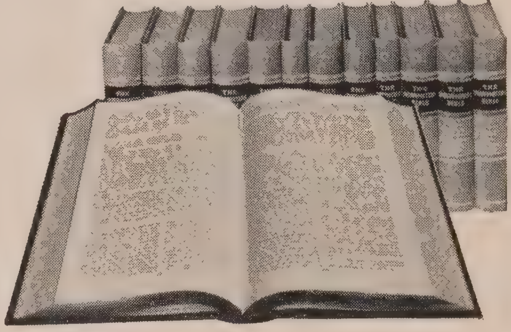
William H. Leach, editor, *Church Management.*

Beautiful and Inspiring for Home or Church
JESUS of NAZARETH
Painted by Louis Jambor

FRAMED
JN912FG—Print size 9x12 with 1½" gold frame........$4.25
JN912FI—As above but with ivory frame...$4.25
JN1621FG—Print size 16x20 with 2" gold frame..........$12.50
JN1621FI—As above but with ivory frame...12.50
UNFRAMED
JN912—Size 9x12...$ .75
JN1621—Size 16x21.$1.50

A WONDERFUL GIFT FOR EASTER
Both the human and divine natures of Jesus of Nazareth are masterfully portrayed in this painting of Jesus. One can see the *Strong Son of God . . . the Man of Sorrows . . . the Lamb of God . . . the Fairest of Ten Thousand.*
"Jesus of Nazareth" ranks with the finest work in religious art subjects. Its creator, Louis Jambor, is a contemporary artist, born and educated in Europe in the world's centers of Christian art . . . Prints of this painting, in rich, full color, make beautiful and inspirational gifts for the home, church, or Sunday school.
At Your Christian Supply Store Or
AUGSBURG PUBLISHING HOUSE
425 So. 4th Street • Minneapolis 15, Minn.

Now ready for You - - -
Volume X

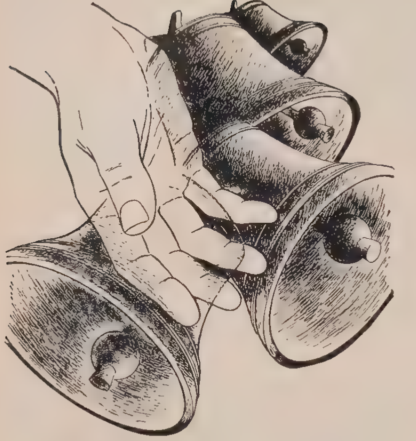


Corinthians • Galatians • Ephesians
THE INTERPRETER'S BIBLE
Christendom's Most Comprehensive Commentary
12 Volumes
Using the complete texts of both the Revised Standard and King James Versions of the Bible

• For the preacher, teacher, student—every Bible reader—Volume X of THE INTERPRETER'S BIBLE explores and illuminates I and II Corinthians, Galatians, and Ephesians in the light of the ablest biblical scholarship and interpretation of our time. Here is fresh understanding of the life and work of the apostle Paul—the rich treasures of his life in Christ and his lasting influence upon the church from its beginning until today. . . . Of almost inexhaustible value at any time, Volume X will be particularly useful during April-September in connection with the International Uniform Sunday School Lessons on "Paul and Some of His Letters" and "Letters to Churches and Pastors."
760 Pages • 6⅞x10 Inches • $8.75

Previously Published
Volume I—General and Old Testament Articles; Genesis, Exodus.
Volume VII—New Testament Articles; Matthew, Mark.
Volume VIII—Luke, John.
Each 6⅞x10 Inches . . . $8.75
The other volumes will appear at half-year intervals until all twelve are published.
Abingdon-Cokesbury

• This coupon will bring you a detailed, illustrated prospectus giving the complete story of THE INTERPRETER'S BIBLE.
MAIL TO YOUR BOOKSELLER
Please send me the complete prospectus of THE INTERPRETER'S BIBLE, published by Abingdon-Cokesbury Press.
Name ....
Address ....
City.................... Zone...... State ......



CARILLONIC BELLS

Like the beckoning of a gentle spirit

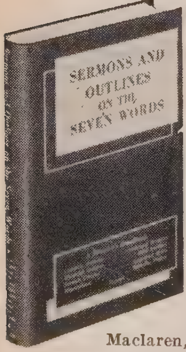
In most neighborhoods there are many good people who need a special reminding, a friendly persuasion that reaches into their hearts and brings them to church. "Carillonic Bells," sending their inspiring message, provide exactly that persuasion. And the people who respond come to the church whose "voice" speaks to them.

Any church can afford "Carillonic Bells"—a tower isn't required. This electronic carillon, made only by Schulmerich is remarkable for its beauty of tone and crystal clarity. More than 1,500 tower installations attest its superiority. Write for descriptive literature.

Carillonic Bells

SCHULMERICH CARILLONS, INC.
16130 Carillon Hill
SELLERSVILLE, PA.

"Carillonic Bells" is a trademark for products of Schulmerich Electronics, Inc.



MINISTER'S HANDBOOK SERIES

- Sermons and Outlines on the Seven Words...$1.75
- Funeral Sermons and Outlines $1.75
- Sermons and Outlines on the Lord's Supper..$1.75
- 1,001 Sermon Illustrations & Quotations.$1.75
- Sermons and Outlines for Special Occasions...$1.75

Sermons, outlines, illustrations, poetry, hymns, texts, and themes. Authors include Maclaren, Meyer, Barnes, Spurgeon.

At All Religious Bookstores, or
BAKER BOOK HOUSE, Grand Rapids 6, Mich.

They Say-What Say They? Let Them Say

CHURCH MANAGEMENT IN AUSTRALIA

Editor, *Church Management:*

I am anxious to avail myself of your offer in the November edition of *Church* Management re an authographed copy of *Toward a More Efficient Church.* There is no way of me gaining a dollar allocation here but I will willingly renew my subscription three months earlier in order to obtain the new book by the grand editor of *Church Management.*

Books reviewed each month in your periodical are hard to obtain here in Australia owing to the dollar crisis and I wish there was some way of exchanging books with you, particularly books by William H. Leach.

Robert R. Smith,
Dunoon, New South Wales

CAN READERS HELP?

Editor, *Church Management:*

In your issue of June, 1950, Volume XXVI, No. 9, you have on Page 13 an excellent article covering the building of a "Youth Center" at the First Presbyterian Church, Evanston,Illinois.

If you have any further plans on such ideas, I would appreciate receiving them or learning of where I might procure them.

John C. Kulp,
Drexel Hill, Pennsylvania

REVIEWS COMMENDED

Editor, *Church Management:*

Enclosed find the reviews of the three books which you recently sent me. Both of the books of sermons are excellent. I review them and report on the other volume. I believe that it is a rather good book of its kind, but there are certain aspects of it upon which I am hardly capable of passing. I believe, though, that I have been at the game long enough to have learned how to deal with such a problem when it confronts me.

I was thinking the other day of my first contact with *Church Management.* You had chosen my *English of the Pulpit* as a Doran publication; consequently, I was anxious to know about your new venture. Although I am not interested in most of the practical details of "church management" in themselves, I was from the first attracted by your comprehensive and live book section. This, of course, does not mean that I have not throughout the years found much other readable and stimulating material in the magazine.

But I have one particular word to say anent your, or our, book department. Recently it developed upon me to make out a list of recent religious books for a friend. In preparing this I found *Church Management* of surpassingly greater value than any other publication. I honestly believe that this opinion is based on the acid test of practicality rather than on any favorable prejudice that I may have.

Lewis H. Chrisman,
West Virginia Wesleyan College,
Buchanan, West Virginia

A PRIESTLY CENTERED CHURCH?

Editor, *Church Management:*

I have just read with interest and appreciation your article, "The American Church Building," in the current issue of *Church Management.* I wonder if your remark, "The altar belongs in the priestly centered church; the communion table in the church which treasures Christian fellowship," is really justified? Paul Z. Strodach, in his *A Manual on Worship,* says, after explaining the origin of the use of a table type altar:

"The tomb-like form results from the early church's worship in the catacombs. Here the custom was to use the top slab of the tomb of a martyr or of some other holy person as an altar, or to build an altar over the grave of such a person. . . . There is also connected symbolism with thhe tomb-like form in relating this to the grave of Our Lord. (pp. 34-44.)"

I fail to see what tie-in this has with a "priestly centered church."

Raymond M. Bost,
Spartanburg, South Carolina

BUILDING CHURCHES IS BIG BUSINESS?

Editor, *Church Management:*

For many years now I have been a subscriber to *Church Management* and have always read its pages with a great deal of interest. I have come to depend upon it as a shopping guide because of the advertising which you carry. However, at the present time I seriously question the reasoning which prompted you in your current issue to sell six full pages of advertising to four money raising firms.

It seems to me that you have gone a bit overboard in selling so much space for a commodity which the average reader of your magazine does not need. Then, too, many ministers are coming to look upon these fund raising concerns as a type of racket. There must be money in the business or we wouldn't have so many of them spring up in just the past few years.

Stanley Cornils,
Los Angeles, California

(We hope that our readers understand that with more than a billion dollars worth of new churches being planned, church fund raising is a major project in the Protestant program. We feel that we are giving no more space, in advertisements and editorial matter, than the situation requires. —The Editor.)

FILING PROBLEMS

Editor, *Church Management:*

As a new subscriber to your magazine, I want to say that your articles are timely, useful, and stimulating. However, in the interests of church management, I hope you will consider seriously my following criticism.

Many of my brethren in the clergy have found the filing of your articles a cumbersome process. I attempted to use the Wilson system (topical, textual, book register), however, each issue begins at page 1. That makes the use of the book register impossible. No efficiency there. Besides, in twenty years' time the magazines will add up to quite a bulk, and there is no way of deleting dated material.

By printing the articles consecutively, this overlapping could be eliminated, as well as the extensive piecing now required. Where an article ends with a half column or more to spare, squeeze in an advertisement. But avoid having the printing of articles back to back. Instead, back articles with advertisements.

At any rate, speed in getting at the material, and speed in getting it to the place where one can readily find it, is essential.

The method suggested would satisfy your advertisers, (and they would be happy to know that under such a system we would be more favorably inclined to read them, inasmuch as our blood pressure would be considerably lower.

Frederick W. Danker,
Bay City, Michigan

TOO MUCH CHURCH BUILDING MATERIAL?

Editor, *Church Management:*

I find the magazine given too much to the building of new churches, which is not a problem in our situation. I had hoped that there would be considerably more space given to church administration and promotion publicity. I find the last few issues are almost entirely devoted to church buildings and equipment.

Mark L. Koehler,
Yakima, Washington

THE POWER OF POSITIVE THINKING

After reading T. A. F'G"s review of Norman Vincent Peale's *The Power of Thinking,* I feel moved to offer some comments.

While *The Power of Positive Thinking* is somewhat one-sided in its emphasis, I believe it contains elements of value which your reviewer has overlooked. The methods suggested by Dr. Peale for helping people to solve various personal problems seem very wise, helpful and, for the most part, Scriptural. I believe that it is for the lack of suggesting definite techniques for meeting personal difficulties that much preaching is vague and platitudinous, failing to give people the help which they so often desperately need. Instead of indulging in generalities, Dr. Peale mentions concrete steps for dealing with such problems as worry, lack of self-confidence and the like. It is all very well for people like your reviewer to talk about the importance of taking religion seriously. Dr. Peale gives definite whereby religion can be seriously applied to the solution of one"s personal difficulties. It would seem that T. A. F'G. has failed to mention the constructive values in Dr. Peale's work.

I am not sure that it is in order for one reviewer to criticize the work of another, bbut it seemed to me that T. A. F'G.'s review was a little less than kindly and fair.

James C. Perkins,
Durham, North Carolina

PLEDGED ATTENDANCE ASSURES STABLE CONGREGATIONS

Plan Now Your Easter to Pentecost Program

- Make Easter the beginning, not the end of a great season. Plan for a large post-Easter attendance. Preach sermons on the "First Days of the Christian Church," "Cost of Discipleship," etc. Secure pledged attendance. The card shown below is for that purpose. All will profit through the reading of the Book of Acts and your pews will be filled.

CARDS—85c Per 100; 300 or More, 80c Per 100

SAMPLE FREE UPON REQUEST

From Easter to Pentecost

APRIL 5 TO MAY 24, 1953

First Sunday	Second Sunday	Third Sunday
April 12 Acts 1-4	April 19 Acts 5-8	April 26 Acts 9-12

Easter April 5

In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.

*Signed*__________________________________

Pentecost (Whitsunday) May 24 Act 25-28

Fourth Sunday	Fifth Sunday	Sixth Sunday
May 3 Acts 13-16	May 10 Acts 17-20	May 17 Acts 21-24

C. M. — Printed in U. S. A.

CHURCH MANAGEMENT, INC.

1900 Euclid Avenue **Cleveland 15, Ohio**

STAINED GLASS EFFECTS
At Low Costs

Through the use of "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

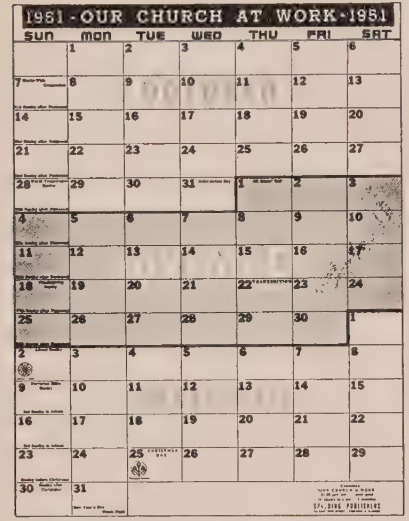
Ask for free samples

855 Bloomfield Ave. **C. M. MALZ** Glenridge, N.J.

TRY PHOTO OFFSET for Your CHURCH BULLETINS

Let us quote prices on weekly calendars

ARROW LETTER SERVICE
200 Auditorium Building Cleveland 14, Ohio



$1.00 Postpaid PER SET OF FOUR—TWELVE MONTHS
ACTUAL SIZE OF EACH SHEET 17X22

"OUR CHURCH AT WORK" calendar for the next four quarters eliminates the problem that faces every pastor. By using this method of planning all dates can be correlated, saving time in scheduling various meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room has been provided for local dates.

Many churches have three sets of calendars: one for the pastor, one for church office and a third set for the church bulletin board.

Send $1.00 for each set you may need.

SPALDING PUBLISHERS
754 EAST 76TH STREET CHICAGO 19, ILL.

PICTURE POST CARDS OF YOUR CHURCH
Reproduced From Your Own Photos

Create greater interest in your Church School, and Institutional activities with beautiful ARTVUE Picture Post Cards. ARTVUES are inexpensive—Treasured by all.

Splendid Publicity • Cash Profits
Send for Free Folder C. M.

ARTVUE POST CARD CO.
225 FIFTH AVENUE NEW YORK 10, N. Y.

Complete
STAGE EQUIPMENT

- cycloramas
- window draperies
- stage curtains
- stage hardware
- asbestos curtains
- motor controls
- lighting equipment
- dimmers
- steel tracks
- scenery
- stage rigging
- velour rope railing

20 years of experience manufacturing, installing, and servicing stage equipment for churches, schools, and institutional auditoriums.

REQUIREMENTS FOR QUOTATIONS
1. Width and height of proscenium
2. Height from stage floor to ceiling
3. Depth of stage.
4. Width on stage

Upon receipt of measurements, samples and price will be mailed upon request. For descriptive literature, specify circular No. 300

ART CRAFT
THEATRE EQUIPMENT CO.
108 WEST 46th STREET NEW YORK 19, N. Y.

CHURCH COLLECTION ENVELOPES

Send for Samples and Prices

Cathedral Envelope Company
318 Franklin Street
Buffalo, New York

TWENTY QUESTIONS

By W. A. Kuntzleman

Many people are intrigued by the TV Program entitled "20 Questions." For a series of informal Sunday evenings, we attempted the idea using the Bible as the source of our questions. Five judges were selected who familiarized themselves with the book we used (in this instance Genesis). One person had flash cards prepared to show the answer to the congregation; another served as scorekeeper on the number of questions asked; while another person gave the subjects and served as master of ceremony. The only clue given to the panel is that the subject is animal, mineral or vegetable. A very profitable half hour was spent with the entire group gathering some Biblical knowledge and thus benefitting from the program.

Our panel was "stomped" on only one or two of this particular series of subjects which we thought was very good. Requests led to repetition of a similar program using other books of the Bible.

Subjects Used

1. TOWER OF BABEL (Genesis 11:9)—Vegetable and Mineral.

> Therefore its name was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.

2. SERPENT (Genesis 3:1) — Animal.

> Now the serpent was more subtle than any other wild creature that the Lord God had made.

3. ARK (Genesis 6:14)—Vegetable.

> Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch.

4. TREE OF KNOWLEDGE (Genesis)—Vegetable.

> "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you shall die."

5. CAIN (Genesis 4:1)—Animal.

> Now Adam knew Eve, his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord."

6. MESS OF POTTAGE (Genesis)—25:30)—Vegetable.

> And Esau said to Jacob, "Let me eat some of that red pottage, for I am famished."

7. METHUSELAH (Genesis 6:27)—Animal.

(Turn to page 100)

Ministers' Vacation Exchange

THIS department of *Church Management* was opened for 1953 in the February issue. It will be continued through the June number. Subscribers may use it without cost providing they give their real names and postoffice addresses. Each item will be published twice, then dropped unless we receive definite instruction to run the third time. Exchanges are usually arranged before the third insertion.

The intent of the department is to encourage the exchange ideas. Let men in the North go South; those in the West can move toward the East. Men who live at the seashore may change with others who live in the mountains. Country ministers may exchange with their brethren in the city.

Items which offer to supply are permitted. But we feel that the department serves best when the mutual exchange is used. Keep your item brief and to the point. Simply address your communication to "Ministers' Vacation Exchange," *Church Management*, 1900 Euclid Avenue, Cleveland 15, Ohio.

* * *

Madison, Wisconsin. Westminster Presbyterian Church; 500 members. Would like exchange with any congenial denomination July 6-August 8. Prefer rural church within reasonable distance of Philadelphia, Pennsylvania. **Richard E. Pritchard, 4150 Nakoma Road, Madison 5, Wisconsin.**

Will Supply. Disciple minister will supply pulpit of any congenial denomination in the vicinity of Portland, Oregon, on July 5 and 12 for use of parsonage. **M. L. Bailey, 46-6th Street, Woodbine, Iowa.**

Will Supply. Congregational minister desires supply during either June, July, August or September, or any part thereof in northeastern New Jersey, Long Island or Brooklyn. Either Congregational or Baptist church, for free use of the parsonage and free will offering the last Sunday. Two in family. **James S. Bunch, 947 Second Avenue, Aurora, Illinois.**

Coldwater, Michigan. First Baptist Church; 450 members. Would like to exchange with any congenial denomination for month of July in any of the New England states. There are ninety-six lakes in the Coldwater area. **Harold J. Hamilton, P. O. Box 65, Coldwater, Michigan.**

Will Supply. Five Sundays during the month of August for use of manse. Able to furnish previous summer supply references. I am serving a church of 300 members. Thirty-eight years of age. Will be accompanied by wife and boy, nine. **Robert D. Morlock, First Congregational Church, 2822 Edmond Street, St. Joseph 35, Missouri.**

Bridgeton, New Jersey. First Presbyterian Church; 600 members. Would consider exchange with minister of congenial denomination in Los Angeles area during July or August. Honorium, $100. Comfortable manse. Bridgeton is forty miles from Philadelphia and similar distance from New Jersey seashore resorts. **John W. Hutchinson, 107 West Commerce Street, Bridgeton, New Jersey.**

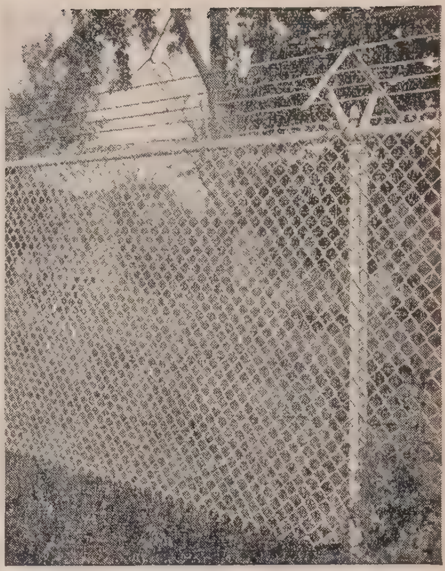
Methodist church of 250 members within fifteen miles of Indianapolis, Indiana. Would like exchange with minister of any congenial denomination in the vicinity of Glen Orchard, Ontario, first four Sundays of August. Or would consider supply of some church there for honorarium. Would like to hear from minister who would supply my church during August for use of parsonage. **George W. Dinwiddie, New Palestine, Indiana.**

Aiken, South Carolina. First Baptist Church; 1,400 members. Would like to exchange with any congenial denomination August 1 to August 31. Prefer church in or within reasonable distance of New Haven, Connecticut. **Amplus D. Howard, 929 York Street, Aiken, South Carolina.**

Will Supply Church of any denomination in any northern or western state for July or August or arranged dates in exchange for use of parsonage. Mutually satisfactory arrangements for three past summers. Family of five—children seven, ten and fourteen. Congregational minister. General secretary, Philadelphia Council of Churches. **1421 Arch Street, Philadelphia 2, Pennsylvania; Rev. William D. Powell.**

Huntington Station, Long Island, New York. Bethany Presbyterian Church; 300 members; three miles from New York City; new manse. Would like exchange with any congenial denomination August 3 to September 3. Prefer church in Florida, lake or moun-

(Turn to page 100)



Anchor Fence

Your Boundary Protection against VANDALISM and TRESPASSERS

HANDSOME, yet tough and durable, Anchor Chain Link Fence is designed to protect the sanctity and beauty of the nation's cemeteries and grounds against the thoughtlessness of trespassers, vandals, and other intruders.

Anchor Fence is now being used extensively by cemeteries, churches, rectories, convents and schools. It has won its general acceptance and popularity among those who require protection for their grounds because it offers several unique features. For example, deep-driven anchors of exclusive design, hold the fence squarely erect and in line regardless of weather conditions or the type of soil into which it must be set. Yet, it is a simple matter to relocate the fence whenever the need arises.

And, Square Terminal Posts and H-Beam Line Posts assure maximum strength and durability. The Square Frame Gates are so constructed that they will not sag or warp even after many years of service.

Send for free descriptive catalog. Simply write to: Anchor Fence, Division of ANCHOR POST PRODUCTS, INC., 6642 Eastern Ave., Baltimore 24, Md.; and ask for Catalog No. 120.

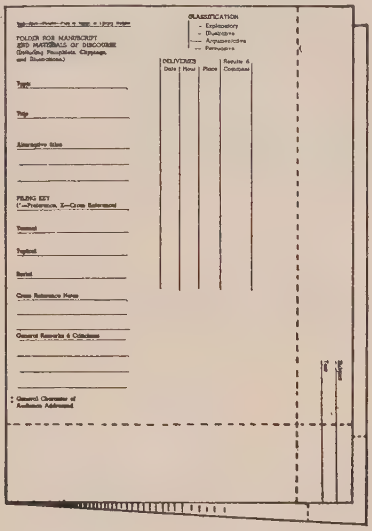
Anchor Fence

Division of ANCHOR POST PRODUCTS, Inc.

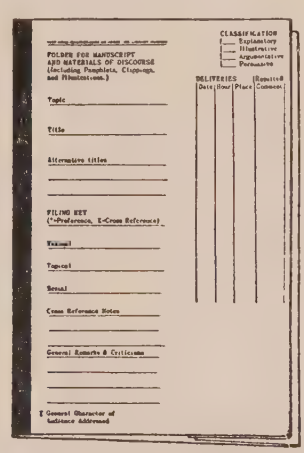
Plants in: Baltimore, Md.; Houston, Texas; and Los Angeles, Calif. • Branches and Warehouses in all principal cities

THE
THREE PURPOSE
SERMON FOLDER

1. It collects ideas.
2. It provides a manuscript cover.
3. It is a sermon filing system.



This is the way the folder looks when it reaches you. The size is 9″x11¾″. It fits the letter-sized filing cabinet. If you want to use it in the cabinet it is ready to use.



This is the way the folder looks when folded for the book shelf or your coat pocket. If you do not have a filing cabinet it can be placed directly on your book shelves. The size (folded) is 6″x9¾″.

•

Prices: Single Folder—10c
16 Folders—$1.25
50 or More—6½c each

•

CHURCH MANAGEMENT, Inc.
1900 Euclid Avenue
Cleveland 15, Ohio

Vacation Exchanges Are Profitable

*by John A. Womeldorf**

SOMEBODY ought to write a story about his experiences while on vacation exchange. I believe I can do it, at least for the past three years in varying sections of the country.

This summer we fulfilled a dream and went out West for the month of August, having close fellowship with those of the Northern Presbyterian Church and many other groups. We wrote of our plans and offered to preach in strategic places in exchange for a place to live and rest and refresh ourselves. Some two hundred letters were written and most of them were promptly answered by interested well wishers who could not participate at this time. Several were interested and made necessary arrangements; final plans were made with two: with Oscar W. Payne in the brand new modernistic styled Presbyterian Church at Coos Bay, Oregon, and with Hugh B. Garner at Whitefish, Montana. The former provided a place to live in exchange for one church service and the latter accommodated for as long as one could stay, which turned out to be eight days.

Travelling old U. S. 66 from St. Louis to Los Angeles is sure and speedy, with many things to turn one aside, but with the Pacific ever before one's mind. The great plains of the Southwest, the relics of earlier settlers and Indians, and the wide open spaces one can never forget. What a thrill is Grand Canyon from either rim, or the Painted Desert, or the Petrified Forest! Or, Sequoia National Park, Yosemite, or King's Canyon—each boasting of giant redwoods, waterfalls, and breathtaking views. What can compare with Yellowstone, Banff, or the Columbia Ice Fields when seen from a snowmobile, or Lake Louise or Lake Tahoe or the Great Salt Lake! Is any water more beautiful than the sources of the Columbia River or Yellowstone Lake in the moonlight or the unheralded Bear Lake between Idaho and Utah? Old Faithful might not live up to its name but it is worth waiting for and while one is waiting there are plenty of hot geysers and springs, canyons, and bears. The latter are always hungry and playful and fascinating. And the orchards of oranges and lemons and grapes, pears, apples, and melons. How lovely to look at and how tasty to eat and how lovely the fragrance!

How dry is the West! That is the reason for the great dams located at regular intervals and for the new ones under construction. For a long time the East could not understand the necessity of dams at such terrific cost. The reclamation bill of 1902 was passed with some difficulty but served well in a certain section of the west and now serves some seventeen western states. Of the 165 dams built by the Bureau of Reclamation not one has failed or failed to serve—watering some four million acres of land and producing some twenty-three billion pounds of food and forage.

Most of the twenty-six national parks are located out west—all but six of them west of the Mississippi River and most of them west of the Rockies. Everybody in the States lives within a good day's ride of one of the parks but out west, one may find a park in almost any direction! Our park system constitutes a country larger than Switzerland and has as many tourists as the entire state of Czechoslovakia. Its scenery is the most varied in the world: Peaks that are ever blanketed with snow and streams that are hot enough for crocodiles in winter; geysers that shoot 200 feet into the air as regularly as the clock ticks; underground lakes where one can go boating at noon in a world of eternal night amid eyeless fish. Yellowstone with its three hundred boiling, bubbling caldrons that do so many tricks has more geysers than all the rest of the world put together.

Among the superlatives of which our parks boast are the following: the highest point in the country (Mt. Whitney in Sequoia National Park, California); the lowest point in the country (Badwater in Death Valley National Monument, California—nominally not a park but functioning as one under the park service); the oldest thing in the world (a redwood 3,500 years old in Sequoia); the highest automobile road in the world (fifteen miles of highway above 11,000 feet, in Rocky Mountain National Park, Colorado); the largest room in the world (4,000 feet long, 600 feet wide, 350 feet high in Carlsbad Caverns National Park, New Mexico); and the greatest canyon in the world (one mile deep, 217 miles long, in Grand Canyon National Park, Arizona). Most people when they see Grand Canyon were like us—they were speechless. A few gave vent to words like Douglas Fairbanks who said, "Golly, what a gully!"

---

*Minister, Presbyterian Church, Princeton, New Jersey.

Or Marshal Foch who remarked, "What a spot in which to drop one's mother-in-law!" An Englishman pressed with origins said: "It was probably made by a Scotsman who lost a dime in a gopher hole."

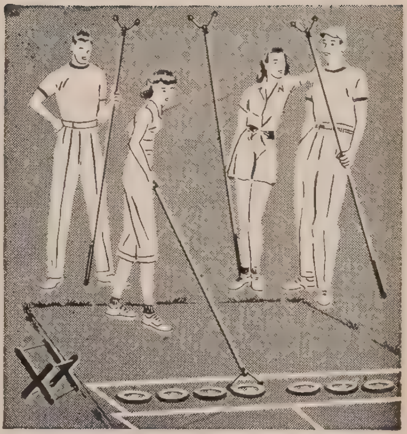
Over a million people visited Yellowstone with us last year, the largest, oldest, and most famous of our national parks. Certain congressmen protested about the government entering show business in a volcanic region when this was begun and only five hundred visitors came the first year. The greatest danger—the bandits—in these 2,221,000 acres have been replaced by the bears. Rangers carry rifles not to shoot the bears, they say, but to shoot people if they bother the cute bears! And now that we have visited the parks in the west I guess we will have to visit those closer home like Great Smokies, Mammoth Cave, and Everglades!

Though traveling rather hurriedly one cannot help but notice what "tracks" people are leaving in our national parks: the litter of paper and refuse is found on every hand in spite of warnings; curios cling to people like gold and endanger the future of the parks for there is only so much of relics and petrified wood and wild life; and the fast pace at which people are moving to see our parks, picking up a few stickers, getting a hurried meal, stopping at one point—all of these practiced by so many of the thirty-five million American tourists to the parks seem to threaten our sovereign rights and privileges. Ever since there has been a National Park Service it has had a mandate to conserve the scenery, natural and historic objects including the wildlife and to provide for their enjoyment for present and future generations.

We even went to Reno and Harold's Club, Reno's largest, employing some five hundred people and entertaining (if that is the right word) thousands of people a day—and a day is twenty-four hours out there. This little city of 35,000 attracts 3,000,000 tourists each year who help pay Reno's and Nevada's tax bill for there is a two per cent tax on gambling. Even drug stores and gift shops have slot machines and people really take gambling seriously and play with vigor and enthusiasm—but seldom beat the operator. In spite of Reno's national reputation as a separation center, and it does excel in this regard and many sweat out the six weeks wait and the fifteen-minute court room scene in order to bid the mate "Adios," there are five times more who say "I do" than there are who say "I don't." Nevada requires no three-day notice for a license and places no hindrances in the way of lovers. Reno has an unusually large population of lawyers, for obvious reasons, but also because Nevada has no corporation taxes and hundreds of nationally known companies are incorporated here. And there are no state, gift, inheritance, or income taxes. Next to New York the little city has the highest income of any city in the nation. Money can be burdensome in those parts too, especially in silver dollars which they insist on giving out all over the west, but especially in Nevada. Twenty dollars is about all one can carry without a valet! Nevada is also a free port; you can ship in unassembled parts any sort of machinery from washing machines to windmills, without having to carry same as taxable inventory, a law which is unique in this state and which has mightily boomed the warehouse business in Reno, particularly on account of its excellent transportation facilities. The only questionable frivolity which Reno entirely escapes is fleas. The pests just cannot stand the altitude of 4500 feet and if imported on a dog's back they perish within forty-eight hours.

So much for the exchange out West! Now to the North. In the summer of 1950 we went to Massena, New York, and lived in the Baptist parsonage and preached in the Baptist church for Ray McCann. It was a delightful place so close to the St. Lawrence River and the Roosevelt Bridge, and Canada supported by the countryside, good business, and the Alcoa Aluminum. We took several good trips: through New England, Quebec, Rochester and Niagara Falls, Toronto, Montreal and Ottawa besides everything in between. What a great country it is!

In August of 1951 we had our first choice of places—near Boston—Quincy, Massachusetts. Our host was Bedros Baharian, pastor of the Quincy Point Congregational Church and we preached, as usual. It was close enough to see Boston—or as much as we could see in a few visits—some good ball games literally and on television. It was inspiring to see people labor with their hands on the lovely new brick colonial church there and to learn to know its worshippers and workers. One trip took us up the coast to Bangor, and Maine 'cross to the Great Stone Face, and down by beautiful Winnipesaukee. Of course we went to Plymouth Rock and Provincetown and Marblehead and Lexington and Concord—to mention but a few. There was too much to see in a month but we had a great time and all of our vacation exchanges have been wonderful.



SHUFFLEBOARD! Fun for All Ages

...offers wholesome recreation for adult, teen age and child groups. Dimco "Free-Glide" Shuffleboard is suitable for indoor and outdoor play.

Moderately priced, complete, Dimco-Gray Shuffleboard sets are easy to install . . . low in upkeep!

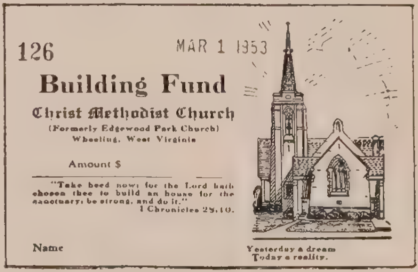
Write today for colorful folder, "Let's Play Shuffleboard," containing complete information on court layout and equipment!

DIMCO-GRAY COMPANY
210 EAST SIXTH STREET
DAYTON 2, OHIO

NEW BUILDING FUND

Collecting Envelope Systems definitely DO play an important part in BUILDING PROGRAMS.

Write to us for samples and full information.



126 MAR 1 1953

Building Fund

Christ Methodist Church
(Formerly Edgewood Park Church)
Wheeling, West Virginia

Amount $

"Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."
I Chronicles 28.10.

Name

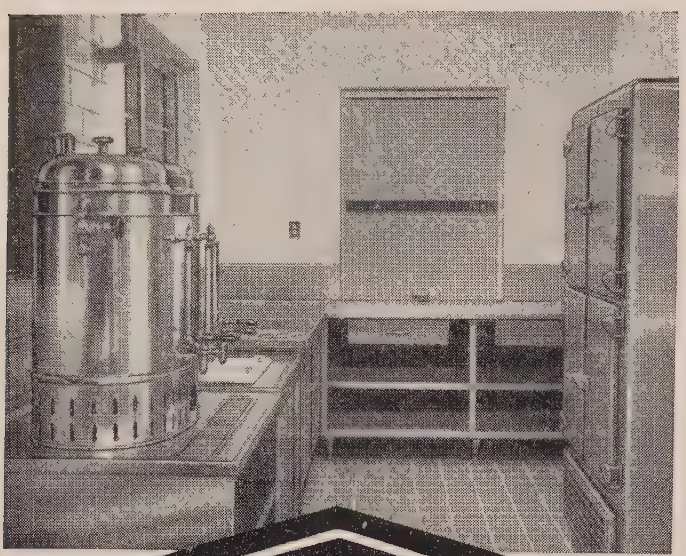
Yesterday a dream
Today a reality.

NATIONAL CHURCH SUPPLY COMPANY

Chester, West Virginia

Manufacturers of

COLLECTION ENVELOPE SYSTEMS



Let
PIX
solve your food
service problems

IF IT'S FROM
PIX
IT'S RIGHT

Many important church activities originate in the kitchen. Be it a social or fund-raising affair, the cooking is done by ladies of the church. This work done in a PIX-planned kitchen always means savings in food, time and work. Ask PIX engineers to design a kitchen for your church that will perfectly fit your needs and your budget. Call on PIX, too, for dining room, cleaning and other supplies.

SOLVE YOUR CHURCH SEATING PROBLEM WITH FAMOUS SAMSON FOLDING CHAIRS

Extra seats in auditorium, dining room or Sunday School are at your fingertips with Samson chairs. Sturdy tubular steel with plywood or upholstered seats. Complete information on request. *Write Dept. Y*

ALBERT PICK CO., INC.
2159 Pershing Road, Chicago 9

Casting the First Voice Stone

*by Ralph M. Harper**

THROUGH the courtesy of *Church Management* I present a letter from a New England business friend who for thirteen years has promoted the sale of my voice studies. Neither he nor I have made or plan to make a penny from the venture. My friend's letter was in response to one I had sent him from a scholar in the Episcopal Church, whose voice after over eighty years' use is still quiet and clear in small or large churches, which cannot be said about practically all of my own brethren. Early in January I had sent this scholar a reprint of the "Suspensory Ligament" from the December issue of *Church Management.*

At first the letter may seem a subtle attempt to incite your readers to buy a book. On second thought you may find the experiment, five minutes a day for a week suggested in the "Suspensory Ligament" article, may well turn out to be such a failure or such a success that you save the three dollars.

Phillips Brooks' Voice Lessons

After reading the letter of my business friend I picked up a stone. Mr. Imp hopped on it. As my arm was stretched far behind my right shoulder, he whispered:

"Don't you remember? It was forty-two years ago you were an assistant at St. Paul's Cathedral, Boston. Dean Rousmaniere stung your pride to the quick when he repeated a remark of Bishop Lawrence, 'Harper's voice does not carry; it seems meditating to itself.' Only in this way was the dean able to humble you for lessons; and, lest your pride stage a quick comeback, he failed to inform you that an eminent woman (79) had taught Phillips Brooks."

Business Friend's Letter

Dear Mr. Harper:

Dr. -------- puts his finger on the main obstacle when he sells your voice studies:

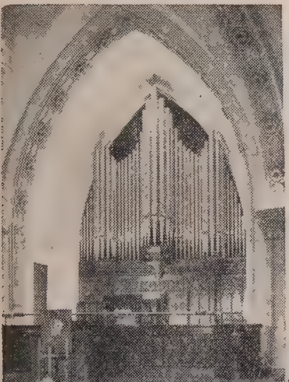
At this point I give myself a word of caution, "Beware how you speak of these things before those who are most at fault. *They may not take it kindly.*"

This is precisely the obstacle I faced when attempting a promotion program. I applied all the test my marketing experience had proven sound. *The Voice Governor* stood up. Then I set out to analyze the market, and here I hit a stone wall. The market was in the field of public speaking. "Singers?" Yes, but this was the hardest and least profitable market, because it would have to be reached through music teachers. They in turn must throw some of their pet theories into the discard. That would take a long time. As for public speakers, there are so many of them; they should be quick to grasp the need.

The biggest field is in the ministry, and the greatest need is here too. A quick decision would be to start here. But the problem was not that easy. Of all the dogmatic groups in our society, this is the most dogmatic. Their training is to adhere to a dogma; they must be positive; they must admit no doubt. Is it any wonder that they carry this approach into their relationships to everyday matters, including the way they speak? They know what they know. Try to change them! This self-assurance is true to a degree with most public speakers—long an ego.

---

*Rector, St. John's Episcopal Church, Winthrop, Texas.



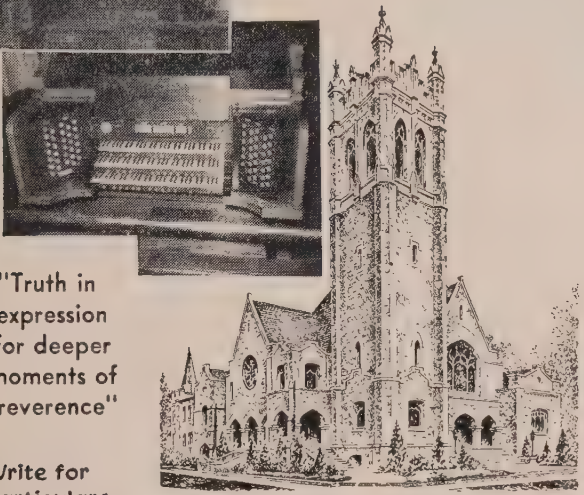
CHRIST CHURCH METHODIST

Charleston, West Virginia

CHOSE THE

HILLGREEN-LANE

ORGAN



"Truth in expression for deeper moments of reverence"

Write for particulars

HILLGREEN-LANE and CO.

Alliance, Ohio

RECOMMENDED BOOKS FOR PASTORAL COUNSELING

PSYCHOLOGY FOR PASTOR AND PEOPLE *by John Sutherland Bonnell*	$2.50
PASTORAL COUNSELING *by Seward Hiltner*	$3.00
THE COUNSELOR IN COUNSELING *by Seward Hiltner*	$2.50
OLDER PEOPLE AND THE CHURCH *by Paul B. Maves and J. L. Cedarleaf*	$2.50
THE IMPROVED FUNERAL MANUAL *by William H. Leach*	$1.75
THE PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICKROOM *by Edmond Holt Babbit*	$1.75
THE COKESBURY MARRIAGE MANUAL *by William H. Leach*	$1.75
THE SECRET OF A HAPPY MARRIAGE *by Roy A. Burkhart*	$1.00
MARRIAGE AND SEXUAL HARMONY *by Oliver M. Butterfield*	$ .50
WEDDING ETIQUETTE *by Jabez Taylor*	$ .60
UNDERSTANDING THE NERVOUS BREAKDOWN *by C. R. Thayer*	$.15; two for $ .25
SELF-HELP IN NERVOUS DIFFICULTIES *by C. R. Thayer*	$.15; two for $ .25

CHURCH MANAGEMENT, INC.

1900 Euclid Ave. Cleveland 15, O.

1029 YEARS EXPERIENCE

IN MODERN FLOOR MAINTENANCE
...On Your Staff
Not Your Payroll
SERVING THE BUILDINGS OF THE NATION SINCE 1907

Hillyard offers you a "giant" source of floor treating knowledge. *Hillyard* trained floor experts, the men in the field who serve you, are truly maintenance engineers as the name "Maintaineer*" implies. They have amassed the amazing total of over 1000 years of experience with Hillyard. Visualize the training and experience of over 100 Hillyard "Maintaineers" bringing together modern methods and finest specialized Hillyard products for every type of floor.

These "Maintaineers" are strategically located from coast to coast and provide fast, efficient service from warehouse stocks in principal cities. Depend on him for beautiful safe floors that wear longer—give you the most from your floor treatment budget. *Registered

There's a "Maintaineer" near you. Write today... *He's on your staff not your payroll.*

FLOOR HILLYARD TREATMENTS

St. Joseph, Missouri
U. S. A.

The Architects Report on New Church Construction

SHELGREN & WHITMAN
110 PEARL STREET
BUFFALO 2, NEW YORK

Harris Hill Ev. United Brethren
Harris Hill, New York
(Church and Ed. Unit....$65,000)
West Falls Union
West Falls, New York
(Church ....$50,000)
Trinity Lutheran
Ebenezer, New York
(Church ....$175,000)
First English Lutheran
Lockport, New York
(Church and Ed. Unit...$225,000)
St. Mark Episcopal
Orchard Park, New York
(Church ....$80,000)
Trinity Ev. & Ref.
Buffalo, New York
(Church and Ed. Unit...$200,000)

BENJAMIN ALFRED CROWTHER
903 WEST FIRST STREET
ELMIRA, NEW YORK

Douglas Memorial A. M. E. Zion
Elmira, New York
(Church and Ed. Unit....$40,000)
Epworth Methodist
Elmira, New York
(Church Remodeled, New Educational Unit.......$45,000)
Southside Baptist
Elmira, New York
(Educational Unit, Sunday School Addition....$70,000)
West Wise Methodist
Elmira, New York
(Church Remodeled, Educational Unit...........$40,000)
Calvary Baptist
Corning, New York
(Church ....$30,000)
Glad Tidings Assembly
Elmira Heights, New York
(Church ....$30,000)

ALFRED SHAKNIS
GLEN HEAD, NEW YORK

Good Shepherd Lutheran
Nassau County, New York
(Church and Ed. Unit....$25,000)

HARRY HALVERSON
280 WALL STREET
KINGSTON, NEW YORK

Old Dutch Church
Kingston, New York
(Educational Unit and Parish House.........$130,000)

McCOY & BLAIR
4 CHATSWORTH AVENUE
LARCHMONT, NEW YORK

Larchmont Avenue Presbyterian
Larchmont, New York
(Educational Unit.......$280,000)
Eastchester Presbyterian
Eastchester, New York
(Church and Ed. Unit...$120,000)

COWELL & ROBINSON
25 WEST 43RD STREET
NEW YORK 36, NEW YORK

Christ Episcopal
Teaneck, New Jersey
(Church ....$250,000)

FRED E. ZAROOR
MANHATTAN BUILDING
MUSKOGEE, OKLAHOMA

St. Francis, R. C.
Sallisaw, Oklahoma
(Church ....$20,000)
St. Frances R. C.
Atoka, Oklahoma
(Church ....$20,000)
Immaculate Conception
Pawhuska, Oklahoma
(Rectory ....$35,000)

LAWRENCE, TUCKER & WALLMANN
920 FAILING BUILDING
PORTLAND 4, OREGON

Westminster Presbyterian Church
Portland, Oregon
(Educational Unit and Parish House.........$242,000)

WILLIAM M. COLLIER, JR. & WILLIAM E. EVERETT
212 MORRIS BUILDING
ABILENE, TEXAS

Church of Christ
Killeen, Texas
(Church ....$100,000)
Immanuel Baptist Church
Abilene, Texas
(Educational Unit........$40,000)
Immanuel Baptist Church
Odessa, Texas
(Educational Unit.......$175,000)
Church of Christ
Snyder, Texas
(Church and Ed. Unit...$111,000)
Church of Christ
Pecos, Texas
(Church ....$80,000)

WALDON E. MOORE
512 WEST KINGSMILL
PAMPA, TEXAS

Methodist Church
Pampa, Texas
(Church ....$75,000)
Methodist Church
Pampa, Texas
(Educational Unit.......$150,000)

WILLIS & LILLIAN LEENHOUTS
3332 NORTH DOUSMAN STREET
MILWAUKEE 12, WISCONSIN

Tabernacle Community Baptist Church
Milwaukee, Wisconsin
(Church and Ed. Unit....$55,000)
Paris Corners Methodist
West of Kenosha, Wisconsin
(Church and Ed. Unit....$45,000)
First Methodist Church of South Milwaukee
South Milwaukee, Wisconsin
(Church and Ed. Unit...........)

SATRE & SENESCALL, INC.
707 CENTER AVENUE
SHEBOYGAN, WISCONSIN

Salem Evangelical United Brethren
Fond du Lac, Wisconsin
(Church ....$225,000)
Emanuel Evangelical United Brethren
Milwaukee, Wisconsin
(Church ....$225,000)
First Evangelical United Brethren
Sheboygan, Wisconsin
(Church and Ed. Unit...$175,000)
Zion Reformed
Sheboygan, Wisconsin
(Church, Educ. Unit and Parish House.....$394,000)

ABEE & TASHIRO
BOX 551
HICKORY, NORTH CAROLINA

Highland Baptist Church
Hickory, North Carolina
(Church and Ed. Unit...$250,000)
Marion Baptist Church
Marion, North Carolina
(Church and Ed. Unit...$150,000)

T. CRANSTON ALBRO III
4 COURT SQUARE
GREENFIELD, MASSACHUSETTS

First Congregational
Millers Falls, Massachusetts
(Church, Ed. Unit, Parish House.........$115,000)
St. Edward the Confessor R. C.
Westminster, Massachusetts
(Church, Community Hall, Rectory, Chapel..$250,000)

ARCHITECTURAL DRAFTING SERVICE
35 SOUTH DEARBORN STREET
CHICAGO 3, ILLINOIS

Galilee Baptist Church
Chicago, Illinois
(Church ....$192,000)

ARNOLD & FUGER
510 MADISON THEATRE BLDG.
DETROIT 26, MICHIGAN

St. Mary's Student Centre
Ann Arbor, Michigan
(Educational Unit.......$250,000)
Unity Ass'n of Detroit
Detroit, Michigan
(Church ....$750,000)

BARRON, HEINBERG & BROCATO
1015 WISTERIA STREET
ALEXANDRIA, LOUISIANA

Methodist Church
Pineville, Louisiana
(Church ....$107,000)
Gemiluth Chassodim
Alexandria, Louisiana
(Church ....$500,000)
Trinity Methodist
Alexandria, Louisiana
(Educational Unit........$52,500)
First Presbyterian
Alexandria, Louisiana
(Educational Unit.......$133,000)
Asbury Evangelical
Pineville, Louisiana
(Church ....$22,000)
First Baptist
Pineville, Louisiana
(Educational Unit.......$140,000)

BETTENBURG, TOWNSEND & STOLTE
712 WASHINGTON
BRAINERD, MINNESOTA

Our Savior Lutheran
Pequot Lakes, Minnesota
(Church Addition.........$60,000)

HERBERT A. BOGARD & ASSOCIATES
54 MONUMENT CIRCLE
INDIANAPOLIS, INDIANA

A. M. E. Church
Indianapolis, Indiana
(Church—Planning Stage.$50,000)

J. FRANK BRADLEY
3210 S. W. 22ND TERRACE
MIAMI, FLORIDA

Israel Baptist Church
Miami, Florida
(Church ....$100,000)
New Hope Baptist Church
Ft. Lauderdale, Florida
(Church ....$.......)

WILLIAM JAY BROWN
213 HIGLEY BUILDING
CEDAR RAPIDS, IOWA

St. James Methodist
Cedar Rapids, Iowa
(Church ....$160,000)
St. John's Lutheran
Marengo, Iowa
(Church ....$155,000)

JAMES ALLAN CLARK
59 SOUTH MAIN STREET
WINCHESTER, KENTUCKY

Magoffin Baptist Church
Mountain Valley, Kentucky
(Educational Unit........$50,000)
Nicholasville Baptist Church
Nicholasville, Kentucky
(Educational Unit........$85,000)
Versailles Baptist Church
Versailles, Kentucky
(Educational Unit.......$145,000)

F. EARL DELOE
1916 NORTH ORANGE AVENUE
ORLANDO, FLORIDA

Grace Baptist
Clermont, Florida
(Educational Unit........$80,000)

DENNIS & DENNIS
P. O. BOX 891
ALBANY, GEORGIA

Hand Memorial Methodist
Pelham, Georgia
(Educational Unit........$85,000)

BENJAMIN P. ELLIOTT
8416 GEORGIA AVENUE
SILVER SPRING, MARYLAND

Takoma Park Christian Church
Takoma Park, Maryland
(Educational Unit—In Construction ....$20,000)

HARFORD FIELD
153 EAST FRONT STREET
TRAVERSE CITY, MICHIGAN

Immaculate Conception
Traverse City, Michigan
(Church ....$235,000)
First Church of Christ, Scientist
Glen Arbor, Michigan
(Church ....$40,000)

FOSS & COMPANY
404½ CENTER AVENUE
MOORHEAD, MINNESOTA

First Methodist
Bemidji, Minnesota
(Church ....$95,000)
Concordia Lutheran
Crosby, North Dakota
(Church ....$150,000)
First English Lutheran
Detroit Lakes, Minnesota
(Educational Unit.......$100,000)
Methodist
Arthur, North Dakota
(Church ....$65,000)
Osakis Lutheran
Osakis, Minnesota
(Church ....$140,000)
Immanuel Lutheran
Fargo, North Dakota
(Church ....$150,000)

GAMBLE, POWNALL & GILROY
1407 EAST LOS OLAS
FT. LAUDERDALE, FLORIDA

All Saints Episcopal
Ft. Lauderdale, Florida
(Parish House..........$125,000)

HARRY W. GJELSTEEN
218 FIRST STREET
MENOMINEE, MICHIGAN

Holy Trinity Episcopal
Iron Mountain, Michigan
(Church ....$100,000)

GEORGE GRISWOLD
1220 ARLINGTON AVENUE NORTH
ST. PETERSBURG, FLORIDA

Open Bible Tabernacle
St. Petersburg, Florida
(Church and Ed. Unit...$100,000)
Methodist
St. Petersburg, Florida
(Church ....$15,000)
North Side Methodist
St. Petersburg, Florida
(Church and Ed. Unit....$75,000)

HARRIS, SPANGLER, BEALL & SALOGGA
420 STANDARD OFFICE BUILDING
DECATUR, ILLINOIS

Central Christian
Decatur, Illinois
(Church—Planning Stage.$750,000)

GEORGE S. HAWES
A09-10 SILL BUILDING
FLINT, MICHIGAN

Sheridon Avenue Nazarene
Saginaw, Michigan
(Church—Planning Stage..$90,000)

HAZEN & ROBINSON
305 STUART BUILDING
LINCOLN 8, NEBRASKA

Westminster Presbyterian
Lincoln, Nebraska
(Educational Unit.......$240,000)
Calvary Evangelical U. B.
Lincoln, Nebraska
(Church and Ed. Unit...$250,000)

HILLS, GILBERTSON & HAYES
406 LORING MEDICAL BUILDING
1409 WILLOW STREET
MINNEAPOLIS 3, MINNESOTA

Our Savior Lutheran
Hibbing, Minnesota
(Church and Ed. Unit...$200,000)
St. George's Church
Cooperstown, North Dakota
(Church and Parish House ....$80,000)
Central Presbyterian
Austin, Minnesota
(Church and Ed. Unit...$.......)
First Presbyterian
Anchorage, Alaska
(Church ....$80,000)
Grace Episcopal
Rice Lake, Minnesota
(Church and Parish House ....$55,000)
Christ Community
Rice Lake, Wisconsin
(Church and Parish House ....$50,000)

Ministerial Oddities

(From page 8)

that's all right, sir, your friend has come to me with some valuables of his own, and he said precisely the same thing about yourself."

* * *

The Rev. Wesley Guard, recalling some manse memories, related a story concerning his father, who entered the Methodist ministry in 1821.

At one of his stopping places, in a remote part of the circuit, he found when he awoke that the bedroom door was a little open, and that the good woman of the house was sitting at it, spinning. When she heard him moving, she said, "Mr. Guard, it is a drizzling morning, and you had better lie on for a little while."

In about half an hour he sat up, and seeing her still keeping guard, said, "It is time I was up, and having breakfast, and getting to my next place, but I don't see my clothes." The woman said, "O, sir, I must tell you the truth. There is a fair in the next town and my man made free to put your clothes on. We expected him home two hours ago, but he has not come yet. You must stay in bed till he comes."

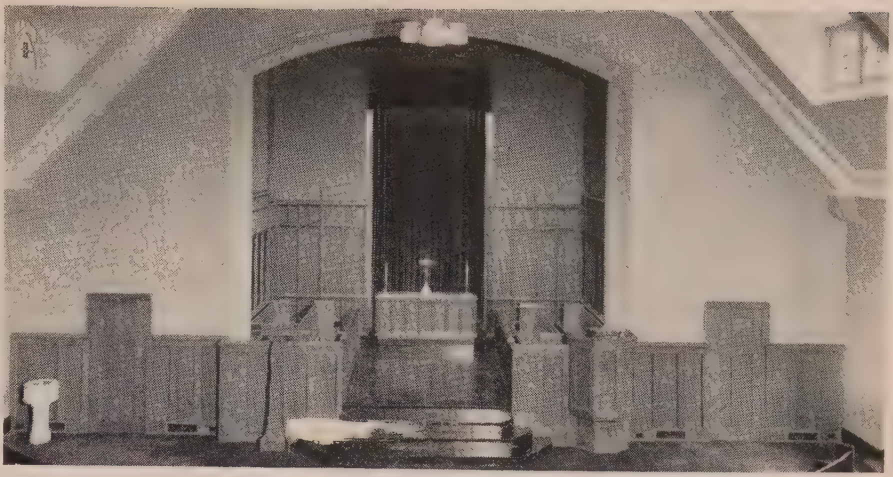
* * *

This news story came from Rochester, New York. "A thief who entered a hotel bedroom and stole the bridegroom's pants failed to halt the marriage today of a retired 72-year-old Methodist minister and the woman who once played the organ in his church. . . . Mr. --------- left his downtown hotel room for a moment this morning, and returned to find his trousers gone. Luckily, the wedding ring and his wallet were in his coat pocket, and he had an extra pair of trousers. 'I'm only sorry two or three of my sermons weren't in the pocket,' he chuckled, 'they might have done the thief some good.' "

* * *

A student at Ohio State University tells about a classmate of his who had an embarrassing encounter with his pastor. It seems that he had not been regular in his church attendance. The clergyman reproached him for his absence. The young man repeated all the usual excuses: The weather had been bad, and his car had been laid up, so he had been going to another church more conveniently located.

Then he started to say, "You know you always take the path of least resistance." But to his dismay he found himself saying, "You know the old saying, doctor, you always take the lesser of two evils."



Beauty Worshipful in Mood

Art of OSSIT CUSTOM CRAFTSMANSHIP

In every new-church or remodeling project the anxious hope of all responsible is of course the achievement of spiritual mood. . . . Coupled with this high ideal are the practical needs for utility, economy, and the enduring integrity of construction that will mellow with the years . . . For these vital satisfactions clergymen, architects and lay boards have *trusted to Ossit* for three generations . . . Ossit experience and resources bring to every church commission an unequalled merging of old-world skills with modern methods that ensures success, whatever your budget.

Ossít
SINCE 1867

Consult Us Freely
Without Obligation

SEND FOR BROCHURE A

CHANCEL ALTERATIONS • PEWS • ALTARS • ALTAR RAILS • CHURCH WOODWORK

OSSIT CHURCH FURNITURE COMPANY, INC., JANESVILLE, WISCONSIN

RING CHURCH BELLS
the VERDIN
push-button
way

Verdin Electric Ringers ring bells by merely pushing a button. Bring out rich tones of cast bells. Saves time and labor. 1800 churches use them. Use present bells. Free catalog.

THE I. T. VERDIN COMPANY
553 Dandridge St., Cincinnati 10, Ohio

NEW BELLS

VERDIN ELECTRIC BELL RINGERS
TOWER CLOCKS REPAIRED • ELECTRIFIED

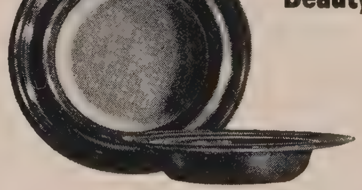
GOWNS
• *Pulpit and Choir* •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

OFFERING PLATES OF
Outstanding
Beauty



Permanently finished in gold, silver, brass, or any of the wood finishes desired.

6¾" diameter x 1½" deep.....$3.25
10 " diameter x 1½" deep..... 6.00
12 " diameter x 2 " deep..... 9.00

Write for folder describing our beautiful pew accessories or see your dealer

Pro-Del Industries, Inc.
CUMBERLAND, IND.

Communion Services

In Lovely Chrome and Aluminum
Pleasing in Design

Please drop us a line if interested

Goodenough & Woglom Co.
19-21 Beekman Street—New York 38
(near the City Hall)

Church and Sunday School Helps since 1848
(our General Catalog will help you)

Manufacturers of
Church Bronze
- PEW PLATES
- CROSSES
- HONOR ROLLS
- MEMORIALS
- SCULPTURED BAS-RELIEFS
- PLAQUES
- TABLETS
- NAME-PLATES
- LETTERS
- BULLETIN BOARDS

Write us for full details
Architectural Bronze & Aluminum Corp.
General Office and Factory
2342 W. Belmont Ave., Chicago 18

"Sketches Submitted Immediately for Approval"

Craftsmanship
As strikingly revealed in Baptismal Font cover for Peace Memorial Church of Chicago, Illinois. For further information write
The Ellsworth Church Furniture Company
Waukesha, Wisconsin
An organization capable of building fine seating and interior woodwork for churches in the best of any tradition.

FOLDING CHAIRS
in Steel or Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 90, SCRANTON 2, PA.

clearlyte COMMUNION CUPS
SB 167
$1.25 Doz.
Unbreakable . . . moulded to look like glass. Light-weight, noise free. Economical. Standard height. Order from your dealer.
SPECIAL OFFER
Mail $1.00 for trial lot of one dozen sent postpaid.
Sudbury BRASS GOODS CO.
55 Sudbury St., Boston 14, Mass.

ROBES
Catalog and fine selections of sample materials on request. Fair prices. Mention whether for Pulpit or Choir.
DeMoulin Bros. & Co.
1161 S. 4th St., Greenville, Illinois

THE GREAT WORLD ABOUT US

Seeing Eyes and Hearing Ears

by Erle Howell*

ONE of life's great privations is the loss of one's faculties, the eyes, ears, thought, reason and imagination. But a greater misfortune is to possess these faculties intact without having learned to use them. A recent experience will serve to illustrate. After thirty years I returned to the town where I had once been pastor. Parking my car near the parsonage where I had lived during the time I served the community, and passing along the sidewalk, I heard a familiar voice coming from the branches of a near-by tree. Looking up, I recognized my little friend, the Nuttall's white-crowned sparrow.

As I regarded the trim creature with brown-streaked body and a white crown, pouring forth his quaint little melody, I felt a thrill of joy, a sense of companionship, with the out-of-doors. Then I remembered that during the long-gone years in which I daily passed the spot, I never saw this bird nor heard his song. I realized I had missed much fellowship, and enjoyment of the creatures dwelling at my front door, all because I had no eyes to see nor ears to hear. The skill in recognizing this aristocrat of the sparrow tribe came several years later.

This failure to see and hear many delightful things all around one is true not only in the realm of nature, but also in that of human relations. I have known men whose eyes were keen to observe the secondary issues of life, but blind to those most worthwhile.

I am thinking of men whose eyes are quick to see an opportunity to earn a dollar, but blind to human need. They detect all their neighbor's faults, but none of their virtues. Their eyes are alert to observe an opportunity to put the squeeze upon a competitor, but oblivious to the outstretched hand of human suffering.

There are others whose ears are attentive to every breath of scandal about their neighbors, but closed to the forces of righteousness that are sweeping the earth. They know all about the petty faults of society, but have never heard of the great reforms that challenge the minds and hearts of men with ears to hear.

The world is filled with invisible forces essential to human existence. God has created man with the need of oxygen, and to meet this requirement, has charged the atmosphere with this essential to human life. Then, he has equipped every normal man with an automatic pump called the lungs which perpetually functions to draw the oxygen-filled air into the body and later, to expel it. Yet, a man may choose to close his lungs to this essential gas, and die.

Similarly, the atmosphere about the earth is ladened with forces essential to the spiritual life. God has given man faculties with which to appropriate these moral forces to his use. Yet, one can enclose himself in a spiritual vacuum, and so exclude moral law that his soul will perish.

Among the elements essential to the spiritual life is beauty. It is all about us in the sunset, flowers, human personality. Yet, these will pass one by, unless he has eyes to see. Everywhere is music. It is in the song of a bird, hum of a bee, laughter of little children, and the voices of friends. But this melody will never stimulate one's soul unless he has ears to hear.

The world is radiant with ideas, but the individual will lose them entirely, unless his imagination is awake and ready to make them his own. De Maupassant, the French story-teller, finding a piece of string, picked it up and allowed his imagination to run riot about it. Where did it come from? How did it come to be there? What tragedy was in its past? What romantic experiences had attended its history? Then he wrote his great story, which still is read and enjoyed. Many another person has found a piece of string, but instead of seeing in it an idea, he has lightly tossed it aside, forgetting all about it within an hour.

Goodness is to be found on every hand, and is present potentially in every heart. One with eyes to see is amazed at the essential goodness he meets in all classes of men, yet one may spend his life totally unaware of its presence because the capacity for goodness in his own heart has never come alive.

Love surrounds every man, but it can

---

*Associate minister, First Methodist Church, Seattle, Washington.

have no effect upon one who has no heart to receive it. Fellowship is everywhere, but men pass their lives in loneliness because the warmth of their own hearts never has set it on fire.

The Cure of Loneliness

A man in my office said he had arrived in Seattle the night before by freight car from the Atlantic coast. He declared, "I am the most lonely man in the world. As I sit here talking to you I am so lonely I could die!" Contrast that with an incident told by an editor of the *Alaska Weekly*. An elderly man was forced to spend many months alone in the mountain fastnesses of the Northwestern Territory. When he came out friends extended their sympathy. One asked, "Weren't you terribly lonesome?" The old man shook his head and smiled, "Lonesome, out there in the mountains with God?"

The world is full of the voice of God. Yet, one may pass through life doubting the very existence of the Almighty, unless he diligently gives himself to listen to the voice and, with consecration, sets himself to obey it. If he will do this, soon he will hear the voice of God everywhere.

All about us is spiritual victory. There are those who, having endured suffering, have emerged with a song of triumph in their hearts. Yet, one can come down to the grave in moral defeat unless the eyes of his understanding and the ears of his heart are alert to accept the true values in life. If one has accepted material things as of supreme value, then when they fail, as they surely will, he has nothing upon which to stand. But if, with keen eyes, he has recognized in spiritual forces the true values of life, when material props give way, still he will have the sure foundation of moral and spiritual reality to bear him on to victory.

The failure to see the invisible and hear the inaudible is as old as the race. In the third chapter of Genesis, after Adam and Eve partook of the fruit of the tree of knowledge, the author of the book inserts a significant phrase. He says, "Their eyes were opened," so that now they saw that to which previously their eyes had been closed.

The prophets of Israel kept hammering away upon the theme, "Having eyes ye see not, and ears, ye hear not." Jesus took up the refrain in his day, and often rebuked his disciples for their blindness to reality.

In the ninth chapter of Acts, there is pictured on the road to Damascus young Saul of Tarsus, armed with authority to persecute Christians. Before reaching his destination the persecutor saw Christ, heard his voice, and taking heed, went away from the experience a changed man, to spend the remainder of his life preaching the gospel he once persecuted. But his companions heard only a confusion of voices which they failed to comprehend and saw no man. Yet if one has any doubts about the validity and reality of what Saul experienced, let him read the subsequent chapters of Acts and note the complete transformation of the man, as manifested in his new activities.

Abraham Lincoln, a backwoodsman, was supposed to know nothing about the finer things of life. But he came into contact with slavery and saw, with clear eyes, the issues involved in human bondage. He was willing to stake the future of his nation upon the proposition that he was right. Subsequent events proved how clear was his understanding. Yet most contemporaries failed utterly to see through his eyes.

Today, men of science, with eyes trained upon the invisible and hands alert to grasp the immaterial, reach out into the unseen world, place their fingers upon hitherto unknown laws, and harness them for human good. Meanwhile, men of the larger world go their careless ways, totally unaware of the new power that is shaping their destiny.

In every age, men of keen perception, penetrating more deeply than their fellows, into the spiritual realm, have discovered moral laws which they apply in their own lives, demonstrating the power of the unseen to produce good in the life of man. Yet, the masses, bent upon selfish pursuits, show little inclination to follow their examples.

At this point a word of warning is in order. Some men have seen that which did not exist and heard sounds that were not present. Others have misinterpreted what they have seen and heard. A classic example of such miscomprehension was often related in my boyhood. A young farmer rested in the shade of a tree while his horse, hitched to a plow, in the cornfield, roasted in the July sun. Looking to the distant sky, the young man saw mysterious clouds gathering there. Taking shape before his eyes, they formed the letters, G. P. C. Springing to his feet he said, "That's my call. The letters mean, 'Go Preach Christ'." So, taking his Bible under his arm, he went off to preach. Some time later a farmer-neighbor came to hear him. After the service, the old man approached the youth, asking, "What makes you think the Lord has called you to the ministry?" The preacher told of the mysterious sign in the sky. Whereupon the elder man said, "Son, you are mistaken about the sign. Having heard

THE
VOICE
GOVERNOR

√ Give it a Chance
√ Correct Body Mechanics Does It

By RALPH M. HARPER

An International Authority in Body Mechanics: "I am delighted with 'The Voice Governor.' The appearance of the book is pleasing. I not only enjoyed this but am as much pleased to have this record of careful study of the mechanics of the different parts of the body."
—Dr. Joel E. Goldthwait

"Good posture and abdominal breathing, under the control of the governor, are fundamental to good speech and song. The speaker, singer and voice teacher will find this small volume interesting."
—Journal of the American Medical Assn., Chicago

160 Pages, Clothbound
$3.00

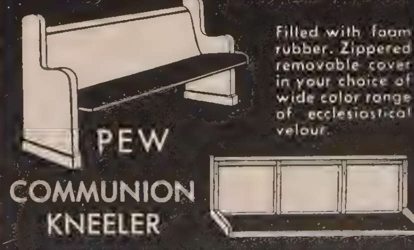
CHURCH MANAGEMENT, Inc.
1900 Euclid Ave., Cleveland 15, O.

CHOIR ROBES
PULPIT VESTMENTS
ALTAR HANGINGS

Custom Tailored Vestments, all styles, skillfully made of fine fabrics, that cost no more than priced-to-sell mass produced garments.

Write for catalog, samples and new low price list.

Ireland Needlecraft
21 South Franklin Street
ALLENTOWN, PA.



FOAM RUBBER
CUSHIONS

Filled with foam rubber. Zippered removable cover in your choice of wide color range of ecclesiastical velour.

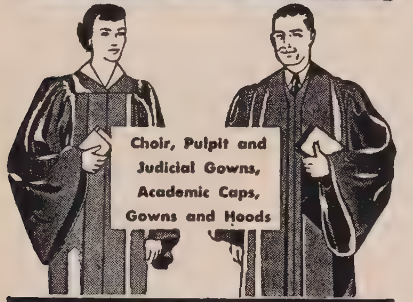
SAMPLES AND PRICES ON REQUEST
BERNARD-SMITHLINE CO.
23-06 38TH AVE., LONG ISLAND CITY, N. Y.

Buy a . . .
PIPE ORGAN!
. . . the REAL THING, *not an imitation.* Recommended by great organists, & guaranteed.
WICKS ORGAN COMPANY
HIGHLAND ILLINOIS

WICKS ORGANS

Please write Dept. CM

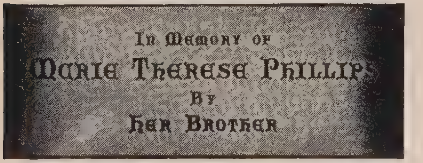
Cotrell and Leonard
GOWNS



Choir, Pulpit and Judicial Gowns, Academic Caps, Gowns and Hoods

SINCE 1832
Cotrell and Leonard
INC.
Albany 1, New York

ENGRAVED BRASS GIFT AND MEMORIAL PLATES



In Memory of
Marie Therese Phillips
By
Her Brother

Hand engraved polished brass. Letters filled with baked enamel—won't tarnish. Send inscription for quotation.

BERNARD-SMITHLINE CO.
23-06 38th Avenue, Long Island City, N. Y.

NEW EARNINGS OPPORTUNITY

Ministers, Sunday School Teachers and Laymen are discovering a new and vital ministry as our Representatives. Many have doubled their incomes. You too can find satisfaction and prosperity right in your own community or enjoy travel. Others making up to $6,000 or more yearly. Let us know your qualifications. Write for "Opportunity Plus" and full information.

JOHN RUDIN & COMPANY, INC.
1018 S. Wabash, Dept. C6, Chicago 5, Illinois

SELL UNIQUE *Name-in-Skirt* NOTES
Earn EXTRA MONEY!

Now, at last, you can offer your friends these excitingly different notes! Just showing Free samples pays you $25.00 profit on only 50 boxes. Be different! **SELL THE UNUSUAL!** New ideas in Kiddy Greetings, Games, Books; Cute Salt Shakers, new Secret Pal, Friendship, Eastern Star, Religious cards, **$1** Gifts, many Hard-to-Find items. Large, new line assures top sales. Send today for FREE Note Samples and Cards on approval.

Send For SAMPLES

MIDWEST, 1113 Washington, Dept. 94-J, St. Louis 1, Mo.

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON:
7 WEST 36 ST · NEW YORK 18, N·Y·

WORSHIP FOLDERS

Appealing in Color Beauty
Appropriate in Art Work

For Lent, Easter and General Services

* * *

Samples on Request

* * *

Goodenough & Woglom Co.
19-21 Beekman St.
NEW YORK 38

STAINED GLASS

WOODWORK
METALS
MARBLE
LIGHTING
CHANCELS

DECORATION
MOSAIC
AND ALL
CHURCH
CRAFTS

THE J&R 1857
LAMB STUDIOS
TENAFLY N·J·

CLARK'S [illegible]
CHURCH BULLETIN BOARDS
BULLETIN BOARD LETTERS
ILLUMINATED CROSSES
MEMORIAL AND GIFT PLATES
BRONZE TABLETS
W. L. CLARK CO., INC.
Manufacturers Since 1914
60 LAFAYETTE ST., NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST

PIPE ORGANS
AUSTIN ORGANS, Inc.
Hartford, Conn.
Inquiries Welcomed

you today, I am sure the letters meant, "Go, plow corn."

But misinterpretation of what one sees and hears is not peculiar to our day. In New Testament times men fell into similar errors. One of the writers warned his readers to "try the spirits whether they are of God."

One asks, "How may I learn to hear and see God?" The answer is so simple that one may miss it. The author of Proverbs knew the secret when he said, "The hearing ear and the seeing eye, the Lord made even both of them." He was saying that God cooperates with us and meets us halfway when we earnestly seek him.

The Voice of God

The experience of Samuel illustrates how one may learn to recognize the voice of God. At the age of twelve the child was sleeping in an apartment of the Tabernacle while Eli, the high priest, was in another. The boy heard a voice calling his name. Thinking it the high priest, the lad went and said to Eli, "You called me!"

"You are dreaming!" said the priest, "Go back and sleep!"

Soon the child was called again. Returning to Eli, he said, "You did call. I heard you speak my name."

"You are mistaken," said the aged man, "I did not call." Then, reality dawning upon him, he said, " 'Tis the voice of God. Go, and if you hear it again, say, 'Speak, Lord, for I am listening'."

When the child heard the voice again he listened to all God had to say. Afterwards, in perfect faith, he went out to follow instructions. Communion with God became a habit, and Samuel grew in knowledge of the Lord. When he became a man he was the best informed spiritual leader in his land. The people looked to him for moral guidance. He became their priest, their prophet, the maker and unmaker of kings, and no Old Testament character was more righteous than he.

One learns to see and hear God very much as did Samuel. If you have never seen or heard him, open your New Testament to the Sermon on the Mount, beginning with the fifth chapter of Matthew. If you read sincerely and earnestly, you will hear God's voice.

Also you probably will hear another voice, louder and more distinct than that of God. It will be the voice of your selfish pride. If you follow it the Voice of the Father will fade away. But if you repudiate the call of pride and listen to the Saviour, his voice will grow more distinct.

If you regularly and diligently follow

his call, you will soon learn to hear his voice everywhere.

This is the secret by which one acquires eyes that see and ears that hear.

How to Clean . . .

(From page 79)

in picking up the dust, the disadvantages of the product outweighs the values of same. Just as improvements have been made in other products and equipment, so have improvements been made in products to absorb or pick up dust. The newer products usually cost less than the antiquated oil types, and usually pick up as much as six times more dust. Most supply houses now have them to distribute.

By using the suggestions as outlined in this article, the daily dusting chores can be made easier, and the job done quicker.

William Temple . . .

(From page 75)

principles blinded William Temple to the individual. The individual was his first concern, and his purpose, devout personal believer that he was, was to bring men and women face to face with Christ, their Saviour and Lord. This was for him the first task of the church. The church is militant when within her walls and worship men and women have vital experiences with God in Christ. Is it a matter of concern to us as we sit in the beauty and quiet of the sanctuary that over one half the people of the world have not heard the name of Christ in a context that is religiously significant; that scores and hundreds of people in this community are unaware of the resources of spiritual power and reality available to them? We make the church militant when we create a hunger for the faith we ourselves enjoy and have the grace and wisdom to satisfy that hunger.

CONGRESS GETS RESOLUTIONS TO ESTABLISH CHAPEL

Washington, D. C.—Resolutions to establish a chapel for meditation and prayer in the United States Capitol have been introduced by Rep. Brooks Hays (D.—Ark.) and Sen. A. A. (Mike) Monroney (D.-Okla.) in the House and Senate.

The resolutions are similar to those which the two congressmen sponsored in the last Congress.

In a joint statement the legislators said they had received much encouragement from members of Congress and interest and support has developed throughout the country to an extent that they are hopeful the proposal will be approved.

The chapel would be furnished with the utmost simplicity. It would not be available for formal worship services, but would be reserved for the exclusive use of Congressmen who desire to have a quiet place where they can mediate and pray.

"It would also have value," the sponsors said, "in symbolizing the principles of freedom of worship and religious unity which are expounded in the Declaration of Independence and the Constitution."—RNS

SOUTHERN BAPTISTS INCREASE MISSION GIVING BY 23%

Nashville, Tennessee—Southern Baptists increased their mission giving last year by almost one-fourth.

Money contributed for all mission causes totaled $45,822,830, or 23 per cent above the 1951 figure.

Total giving to all causes amounted to $248,004,289, or 11.3 per cent more than the 1951 figure of $222,838,109.

Per capita contributions jumped from $30.22 in 1951 to $32.48 last year.

A gain of 576 new churches was recorded during the year to bring the total to 28,865. Church membership increased 3.5 per cent to 7,634,493. More than 350,000 persons were baptized in 1952.

Seven hundred new Sunday schools were reported and enrollment gained by 4.5 per cent. Enrollment in Vacation Bible School jumped almost 300,000 to 2,059,163.

The number of city churches increased by 405, or 8:2 per cent, during 1952. Suburban churches increased by 6.8 per cent, town churches by 4.2 per cent and village churches by 0.6 per cent. Country churches actually declined by 0.2 per cent.

Thomas W. Lamont was the son of a Methodist preacher who ministered in small parishes in the Hudson Valley. The highest salary his father received was $1,184. Of this he returned $129 as his tithe.

Young Tommy learned the value of money. He said that once you had broken a nickel it was astonishing how fast the pennies went. He was converted and joined the church at the age of nine.

Mr. Lamont became a member of J. P. Morgan & Company, and succeeded the late J. P. Morgan as chairman of the board. He served in a number of important government posts. He made a gift of $1,500,000 for a new library at Harvard.

Church Bells
Chimes-Carillons
Write for information:
van Bergen Bellfoundries
Box 665—Greenwood, S. C.
FAMOUS DUTCH PRODUCT SINCE 1795

Fabrics + Hangings + Stoles
BY THE YARD OR
FULLY SEWN AND
EMBROIDERED BY
SKILLED NEEDLEWORKERS
R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N.Y.

STAINED GLASS
WINDOWS
WHITTEMORE ASSOC
16 ASHBURTON PLACE
BOSTON 8 MASS.

PIPE & ORGANS
Established 1873
SCHANTZ
Organ Company
ORRVILLE, OHIO
Member Associated Organbuilders of America

IN
THE
GARDEN

IN
THE
GARDEN
MESSAGES
OF
COMFORT

A gift booklet for ministers to distribute to the bereaved. A splendid way to make acknowledgment of a funeral fee.

Fifteen cents each; two for 25 cents.

Size of Booklet 6½"x3½"

White Mailing Envelopes, one cent each.

CHURCH MANAGEMENT, INC.
1900 Euclid Ave., Cleveland 15, Ohio

Twenty Questions

(From page 88)

Thus all the day of Methuselah were nine hundred and sixty-nine years; and he died.

8. OLIVE LEAF (Genesis 8:11)—Vegetable.

He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf;

9. ADAM'S RIB (Genesis 2:22)—Animal.

And the rib which the Lord God had taken from the man he made into a woman and brought her to the man.

10. PILLAR OF SALT (Genesis 19:26)—Animal and Mineral.

But Lot's wife behind him looked back, and she became a pillar of salt.

11. GARDEN OF EDEN (Genesis 2:8)—Vegetable.

And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.

12. ESAU AND JACOB (Genesis 25:27)—Animal.

When the boys grew up, Esau was a skilful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents.

13. RAINBOW (Genesis 9:13)—Mineral.

I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

14. ANIMALS IN THE ARK (Genesis 7:14, 15).

They went into the ark with Noah, two and two of all flesh in which there was the breath of life.

15. LOT (Genesis 12:5)—Animal.

And Abram took Sarai, his wife, and Lot, his brother's son, and all their possessions which they had gathered and the persons that they had gotten in Haran; and they set forth to go to the land of Canaan.

16. FLOOD (Genesis 7:17)—Mineral.

The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth.

17. CUP (Genesis 44:12)—Mineral.

And he searched, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack.

Installation of Denominational Officers*

RESIDING MINISTER: The Cleveland Union of Congregational Christian Churches seeks to unite all of the Congregational Christian churches of this area in achieving their share of the kingdom of God on earth. As representative of these churches, we are committed through our corporate fellowship to seek the truth, to establish the Christian cause and to be a channel of expression to God's world. We are joined together in the Union to bring strength of fellowship and the power of God to each of our churches and through it to exert a greater Christian influence on all nations.

CONGREGATION: We believe that God's purpose is to help all men to grow toward Him in the likeness of Jesus Christ.

We desire to grow and help our parishes to grow in the Christlike way of life.

We desire to establish among us a fellowship wherein we may help each other to deepen and clarify our Christian service.

We desire to make our union a practice ground of Christian corporate living, working with people rather than for them.

We desire to enter with the community into a fuller realization of the church as a fellowship of Christians, seeking to live in harmony with the ideas of Christ.

We desire to identify ourselves with the needs and lives of others, and to accept our responsibility for bringing in a new world order of Christian fellowship and good will.

A Charge to the Officers

MINISTER: You stand here as the elected representatives of The Cleveland Union of Congregational Christian Churches. You have been elected by those who know your abilities and character. Your selection does you honor but every position of honor is also a place of responsibility. You will guide the fellowship of the churches in Cleveland in its thinking, its influence in the community, its ministry to various parishes, its Christian fellowship and its corporate expression of Christlike concern to the peoples and nations of the earth. The trust emplaced in you by this election is a sacred trust and you are bid to meet it with consecration and constancy, with prayer and with a deep concern for the strength and power not of one but of all. Do you, therefore, promise to devote the best of your thoughts and energy to tasks which your several offices demand of you?

RESPONSE OF OFFICERS: We do.

A Charge to the Fellowship

MINISTER: The officers who assume their responsibilities have been selected by your choice but in choosing them you have not divested yourselves of your responsibility. Each man and woman in his own parish is required to give consecrated effort and prayer, thought and Christian concern, if these officers are able to make The Cleveland Union a power in the lives of the churches of Cleveland and of our nation. Will you join with me, therefore, in the following covenant?

CONGREGATION: Because of our love for Christ and for our fellow men, we accept with deep humility and joy the opportunity to serve Him through the churches. We will ever endeavor to keep before us the importance of our own church but always keeping in mind that for it to be the church of Christ, it must be faithful in its fellowship with the other churches in our city and around the world. Through corporate effort and prayer we will seek with our officers to grow more effective as Christians.

Prayer

MINISTER: Eternal God, our heavenly Father, grant that we may be sincere in making this pledge to Thee and faithful in keeping it. Amen.

---

*As used by Cleveland Congregational Union, Cleveland, Ohio.

Ministers' Vacation Exchange

(From page 89)

tain region. **Carl J. Rote, 10 Talbot Place, Huntington Station, New York.**

Saint John, New Brunswick, Canada. United Church of Canada. Wish to exchange with a supply for a Presbyterian, Methodist or Congregational minister in the United States, July or August. Anyone interested write to **Ralph J. Knock, 135 Rodney Street, West Saint John, New Brunswick, Canada.**

Freedom, Pennsylvania. Presbyterian church; 340 members; near Pittsburgh. Would like to exchange with any congenial denomination July 27 to August 15. Prefer church in upper Michigan or New York State. **Max Burton Conley, 360 6th Street, Freedom, Pennsylvania.**

Moosic, Pennsylvania. Pulpit and manse exchange desired for August, or July-August; five weeks. Church, 450 members. Residential borough, five miles from Scranton, at "gateway" to Poconos; within driving distances of New York, Philadelphia, Niagara Falls, etc. Four in family. **Rev. William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

Compensations of the Christian Ministry

Six Devotional Studies for Ministers

*by William H. Leach**

Doth God take care for oxen—I Corinthians 9:9.

I THINK that the apostle was somewhat facetious as he uttered these words. He is discussing the need of providing for the material wants of those who labor in the Kingdom of God. The laborer is worthy of his hire. The farmer does not muzzle the ox which treads out the grain.

"You look after the oxen," he said. "Would you leave that to God?"

In our day, particularly in the United States, the ministers of Christ do receive substantial material rewards. Their cash return may be less than that of the upper class businessmen or the most skilled professional workers, but their incomes compare favorably with the earnings of the masses of the people. That is probably as it should be. The young man who enters the ministry gets a pretty good start. He does not face the poverty of the doctor or lawyer when they first hang out their shingles.

Most churches provide homes for their pastors. Never before in our history has this particular item of income meant so much. In monetary value it is worth much, but because it provides room for the family and a freedom of action behind hundreds of thousands in this crowded land, the minister may, indeed, think himself very fortunate.

Many money saving courtesies are, also, extended to the minister. Ministers' children receive lower tuition charges at many denominational colleges. In a community I recently visited the minister had just been discharged from a local hospital. He had had the best of medical and hospital services. Neither surgeon nor hospital made a charge for their services.

It is time that we stop commenting on the poor, underpaid preacher. Thanks to changing social conditions, he has become a self-supporting citizen who is able to take his responsibilities in the life of the community.

A Prayer

Our Father, we thank Thee for the good men and women who so direct the affairs of our churches that we receive week by week compensation sufficient for our lives and responsibilities. Keep us from whining because of our limitations and keep us always conscious of the necessity of giving more than we receive. Amen.

THE GIFT OF FRIENDSHIP

I have called you friends.—John 15:15.

I have asked pastors of experience: "What do you value most from the years of your ministry?" The answer usually has been: "The friends that I have made."

The minister is in a very advantageous position to meet interesting people and to cement friendships. When he goes to a community he finds a social circle waiting for him. It is not necessary for him to search the streets and the homes for agreeable neighbors. He has them as a part of his task. He goes to a community where men and women expect to know him, to like him, and to offer their differences to him.

A great many casual acquaintances come from this. At the same time, there will be many very close and loyal friends. Many of the friendships in the world are built upon shaky foundations. People become attracted to one another and soon start "palling" around Yet they may know very little about one another. The minister, because of his privileged position, knows rather intimately the lives of the men and women in his parish. There is little they can hide from him.

Someone has said: "A friend is one who knows all about you and likes you just the same." A minister's friendships are like that. John Rathbone Oliver, distinguished psychiatrist, laments that the professional psychiatrist does not have the opportunity to know the people as the pastor does. "Their disease is well advanced before they come to us," he said, "but the pastor sees the trouble in its incipient state. He can help when it does some good."

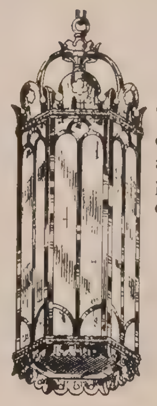
Every minister of the gospel, no matter how thin his purse, knows the value of this compensation. In the darkest hours of his work, life has been understandingly beautiful because of the friendships which offer him strength and encouragement.

A Prayer

We thank Thee for our capacity for friendship, our heavenly Father. Teach us to be a friend as Jesus was. May we speak to those in our parish as their

---

*Editor, "Church Management." Reprinted from "The Minister's Friendly Memo Book," published by Goodenough & Woglom Company.



NEW LIGHTING
For Your Church

OUR CATALOG
offers a choice selection of authentic designs lending perfect harmony with church interiors.
Write for This Interesting Book Today

McFadden Lighting Company
2308 So. Seventh St.
St. Louis 4, Missouri

HENRY KECK
STAINED GLASS
STUDIO 1010 W. GENESEE ST.
SYRACUSE N.Y.
HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS

"EXCEL-ALL"
Church Bulletin Stencils
ONLY $2.65
Per Quire of 24
These stencils are clearly marked for cutting stencils for Church Bulletins. They can also be used for regular letters, etc.
Guaranteed Highest Quality
Send for Free Samples
"EXCEL-O"
Church Bulletin Ink (Black)
1-Pound Can—$1.25
PITTSBURGH TYPEWRITER & SUPPLY CO.
Dept. 11, 336 Fourth Avenue, Pittsburgh, Pa.

LENT, HOLY WEEK, EASTER
Service announcement folders, cards. Appropriate letterheads and bulletins. Coin collectors and offering envelopes.
WOOLVERTON PRINTING CO.
Cedar Falls, Iowa

BAPTISTRY
Instantaneous Gas Water Heater
450 G. P. H. — 20° Rise
Also furnishes hot water to church kitchen and rest rooms. Heaters for the home also. Write for folders. Special discount to churches.
LITTLE GIANT MFG. CO.
907-7th Dept. 13 Orange, Texas

Electric Lighted
CHURCH BULLETINS
HONOR ROLLS

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.
THE ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

Furniture + Woodwork
PEWS + CHANCEL FURNITURE
COMMUNION TABLES
PULPITS + ALTARS
R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

PULPIT FURNITURE
Chairs, Communion Tables, Baptismal Fonts, Etc.
Fine furniture at factory-to-Church prices. State your needs.
DE MOULIN BROS. & CO.
1158 South 4th
GREENVILLE, ILLINOIS

Stained Glass
We welcome the opportunity to submit suggestions for your windows.
Pike Stained Glass Studios
145 St. Paul St., Rochester 4, N. Y.

FRESHEN YOUR PREACHING WITH CORRESPONDENCE INSTRUCTION. Practical courses in psychology, literature, theology, etc. Competent faculty. Individual instruction. Reasonable. Write for further information.
CENTRAL SCHOOL OF RELIGION
(A correspondence institution established 1896)
6030 Lowell Avenue
Irvington, Indianapolis 19, Indiana

HAMILTON ELECTRONICS CHICAGO ILL. U.S.A. HE
Complete Portable
AMPLIFIER SYSTEMS
MICROPHONES AND
RECORD PLAYERS
HAMILTON ELECTRONICS CORP.
2726 W. Pratt Ave. Chicago 45, Ill.

American & English Church Art
by PAYNE STUDIOS, PATERSON, N. J.
& WIPPELL of EXETER, ENGLAND
LIGHTING FIXTURES
ADDRESS ALL INQUIRIES TO —
[illegible]
GEORGE L. PAYNE
15 PRINCE STREET PATERSON 10, N. J.

CHURCH BUILDING LITERATURE
For a list of more than 100 items of literature on church building and remodeling, send a card to
THE BUREAU OF CHURCH BUILDING
Room 808, 300 Fourth Ave., New York 10, N.Y.

STAINED GLASS WINDOWS
B. F. BIEHL & SON
261 W. GRAISBURY AVE.
AUDUBON, NEW JERSEY

friends. Henceforth may they be not our people or our servants, but our friends. Amen.

SERMONS EVERYWHERE

Sermons in stones, books in running brooks and good in everything.—William Shakespeare.

The minister is one of the few men in the world who can combine the daily experiences of life with professional success. His daily activities produce the assets which make him a good preacher and helpful pastor. In a strange sense he can eat his cake and still have it.

He has been taught to read to stiffen the mind and shape his convictions. There are many people in the world who try to do that. They are busy and must find their reading time outside of working hours. The minister gets his fill of great books as a regular part of his study task. He finds many sermons in books.

He also finds both sermons and books during the vacation periods of the year. The waves and the sunshine not merely restore the body, but absorbs a conviction of the reality of God. Even as he goes from house to house on his appointed pastoral tasks, he gains an insight into human nature which becomes grist for his mill.

Because of this, it is hard for him to separate his professional and personal life. That is not a handicap but an asset. It leads to spiritual unity which, in itself, is so necessary for his work. He finds himself particularly well situated to find "Good in everything."

There is a very good reason why clergymen find it difficult to separate their professional hours from personal hours. It is that the minister is not alone the advocate of good news, he must be the incarnation of good news. There can be no union hours in such a task. He is among the people as one who serves.

A Prayer

Dear Father, help us to find the divinity in the world as we read, walk the streets, the fields, and mingle with our fellowmen. From the many resources of life, build us in the Christian faith so that men and women hungry for the bread of life shall turn to us for guidance. Amen.

THE FREEDOM OF THE MINISTER

Am I not free?—I Corinthians 1:1.

There is not an abundance of individual freedom in the world today. The boast of our Protestant forefathers of their mastery over their own lives has been darkened by the growth of the welfare and police state. Even in democracies such as the one in which we live we have witnessed the ever increasing curbs on personal liberty. Man is more and more becoming the servant of the state.

Business is hemmed in with restrictions, licenses and taxes. The teacher is a servant of the state. The newspaper is constantly fearful of the curbing of its traditional liberty. The lawyer is tightly bound-up with the courts and legislators. The freedom of the physician is threatened. But the minister is still free. He may be the last individual who can say with conviction; "Am I not free?"

This freedom comes because of the traditional concept of the separation of church and state and the church tradition which has recognized that when the minister steps into the pulpit he is the servant only of God. No officer of court or state shall stand between the prophet and his conscience. No officer of the church shall drag him down to the floor. He speaks as the representative of the Most High.

For the imaginative and venturesome man this freedom is tremendously important. At the same time it brings with it great responsibility. He must not play false with that freedom. His words must be carefully selected to see that he is true to his conscience. He must not let his eloquence handle deceitfully the word of God. He cannot deceive God; he must not deceive man.

We prize this particular compensation of the ministry. We wonder, at times, that men of our limitations can have this great gift. The wise among us will ever be faithful to the truth which has been entrusted to us.

A Prayer

Almighty God, our own heavenly Father, we thank Thee for all the gifts we have received from Thy bounties; most of all for the Christian freedom which is ours. Temper us with knowledge and judgment that we may carry the responsibility for Christian leadership which freedom brings with it due humility and conscientious faith. Amen.

THE PROPULSION OF A NOBLE IDEAL

Thy Kingdom Come. — From the Lord's Prayer.

The only happy person is the one who believes that there is a worthwhile purpose of life. The tragedy of our day is that while there is a lot of movement, a lot of learning and a lot of force, there is not too much conviction regarding the end of the individual life or the end of society. Society sadly needs the propulsive force of a spiritual ideal.

The gift of this ideal may be the greatest compensation in the life of the minister. He has had a divine call.

He has caught a vision of a life to be well lived. He has found a field of service. So long as the ideal remains untarnished, that long he continues his course of life with strength and understanding.

A sense of mission is necessary in life. The higher and nobler the mission, the better the man. The ecclesiastic seeking an office of influence can never achieve the spiritual quality of life as will the pastor who walks through his parish seeking only to serve the spiritual needs of his people.

Dean Inge, in his lecture of The Victorian Age, tried to explain his reason for believing that it was the greatest age of human history. The reason, he said, is because it had the greatest leaders of history. Why were these leaders great? He gives the answer that it was because they were moved by the greatest ideals. They believed in progress.

The propulsive power of a noble ideal will carry a person a long way. In a day when faith is dim this person, led by this ideal, finds a purpose in life not shared by many. This may be the greatest compensation received by the clergyman.

A Prayer

We are glad, our Father, that we have experienced a glimpse of the kingdom that is to be and that we have decided to give ourselves that it shall come and Thy will shall be done on earth as it is done in heaven. Amen.

THE SUPREME MOTIVATION

The word of the Lord came.

Dozens of times this phrase—the word of the Lord came—appears in the Bible. The word of the Lord came to Abraham, to Samuel, to Isaiah, to Jeremiah, to St. Paul and, Mr. Preacher, the word of the Lord came to you. Here is the greatest compensation of your Christian ministry. You heard the voice of the Lord.

The word of the Lord does come. There have been many attempts to define it. Some calls have been overpublicized. Skeptics have ridiculed the idea; the vulgar have found something funny in mystical experience. But the word of the Lord does come.

It speaks in many and varied ways. It may be in the dark stillnesses of night; in the soft radiance of the spring breeze, in the inspiration of the cathedral or the dedication of the life of a newborn babe; or a thousand other ways. Barren indeed is the individual who has not experienced his moments of mystical ecstacy which have changed this entire viewpoint on life.

Unless one hears the word of the Lord, there is little purpose in his be-

(Turn to page 104)

GOWNS
Lovely, colorful Gowns for adult, intermediate and children's choirs. Budget Plan if you wish. Also distinctive Robes for ministers. Write today for complete information.
Ask for
Choral Gown booklet A12
Pulpit Robe book A62
E. R. MOORE CO.
932 Dakin St., Chicago 13, Ill.
25-34 Jackson, Long Island City 1, N.Y.
1908 Beverly Blvd., Los Angeles 4, Calif.

NO LIQUOR SERVED AT THESE HOTELS!

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street. 208 rooms—$4.00 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

Church Windows
DESIGNS AND QUOTATIONS FURNISHED UPON REQUEST
Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh Pa.

Brass Altar Ware
CROSSES, VASES, CANDLESTICKS, CANDELABRAS, MISSAL STANDS, OFFERING PLATES.
• Write For Catalog
J. P. REDINGTON & CO.
DEPT. 800 SCRANTON 2, PA.

VESTMENTS
for Choir and Pulpit
Hangings - Ornaments
Supplies - Etc.
Catalog free on request
The C. E. Ward Co.
New London, Ohio

LIGHT
on the International Uniform Lessons
Union Lesson Helps offer sound, inspiring lesson expositions written by specialists for every age group. Undenominational and uncontroversial with room only for constructive truth.
Write for free specimens
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia, Pa.

- Dossal Curtains
- Pulpit, Lectern and Altar Covers
- Stoles and Bible Markers

KANEL BROTHERS
P. O. Box 314
North Canton, Ohio

Pews
Altars
Fonts
Pulpit Sets
Chancel Sets
Chairs
Crosses
Candelsticks
•
Everything in wood for the beautification of the Church Interior
•
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 5 Waukesha, Wisconsin

STAINED GLASS
Bronze Tablets
•
Brass Altar Ware
•
Furnishings of Metal and Wood
SINCE • 1889
THE PAYNE-SPIERS STUDIOS, INC.
48-54 EAST 13TH STREET, PATERSON 4, N.J.

DRESS-UP . . .
Your Church Bulletins!
Investigate the advantages of our Every Sunday illustrated folder service. Inexpensive. Easy to handle. Write today for free samples and information.
CHURCH WORLD PRESS, INC.
1900 Superior Avenue Cleveland 14, Ohio

Organ Maintenance

Rebuilding • Repairs
Additions • Tuning
Organ Chimes
Amplified Tower Chimes
Yearly Maintenance Contracts
Courteous and Dependable
Pipe Organ Service
by Factory-Trained Experts

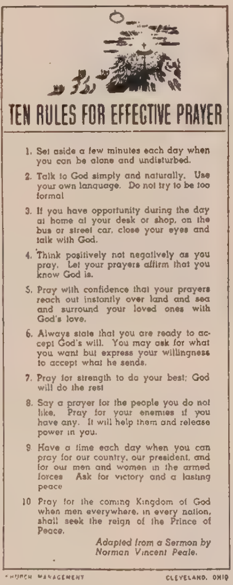
CHESTER A. RAYMOND
Organ Builder
44 SPRING ST. PRINCETON, N. J.
Phone 935
Member Associated Organ Builders of America

Ten Rules For Effective Prayer

(Condensed From Address by Norman Vincent Peale)

A LENTEN GIFT ITEM

This attractive card, 9x4 inches in size, makes a splendid prayer reminder. It is printed in two colors, red and blue, on a white background. It is punched so it may be hung on the wall. Most effective as a Bible and book mark.



TEN RULES FOR EFFECTIVE PRAYER

1. Set aside a few minutes each day when you can be alone and undisturbed.
2. Talk to God simply and naturally. Use your own language. Do not try to be too formal
3. If you have opportunity during the day at home at your desk or shop, on the bus or street car, close your eyes and talk with God.
4. Think positively not negatively as you pray. Let your prayers affirm that you know God is.
5. Pray with confidence that your prayers reach out instantly over land and sea and surround your loved ones with God's love.
6. Always state that you are ready to accept God's will. You may ask for what you want but express your willingness to accept what he sends.
7. Pray for strength to do your best; God will do the rest
8. Say a prayer for the people you do not like. Pray for your enemies if you have any. It will help them and release power in you.
9. Have a time each day when you can pray for our country, our president, and for our men and women in the armed forces Ask for victory and a lasting peace
10. Pray for the coming Kingdom of God when men everywhere, in every nation, shall seek the reign of the Prince of Peace.

Adapted from a Sermon by Norman Vincent Peale.

CHURCH MANAGEMENT CLEVELAND, OHIO

PRICES
Two Sample Cards, 10c
One Dozen 50c $2.75 Per 100

•

CHURCH MANAGEMENT
1900 Euclid Ave. Cleveland 15, O.

PULPIT & CHOIR GOWNS
Pulpit Hangings, Altar Cloths,
Bible Markers, Communion Linens,
Embroideries, Fabrics
Custom Tailoring for Clergymen
1837 Marking 116 years of service to the church and clergy 1953
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

NEW PRODUCTS for CHURCHES

NEW TOPS FOR TABLES

Monroe DeLuxe Folding Pedestal Banquet Tables are now available with special tops of Beauty Bonded Formica, Ornacel and Plasticel. These tables are especially useful where large numbers are to be fed. There is no necessity to use a covering cloth with these tables—the tops are durable and, at the same time, most attractive. They may be rapidly cleared and wiped clean with a damp cloth if a second seating is desired. They will not stain and will "take anything" except burning cigarettes. For a new catalog describing in detail these beautiful tables, write for New Product No. 3531.

CHILDREN'S CAP AND COAT RACK

A sturdy, handsome rack that will hang the caps and coats of 40 to 50 pupils, enough for most church school classrooms. Triple-chrome plating on 1-inch nickeled steel tubing guarantees a lifetime of service; withstands all the pushing, pulling and banging a children's cloak rack gets. The rack is 60″ long, 62″ high, base 25″, weight 32 pounds; if desired, it can be built to order for special sizes. For prices, details, etc., write concerning New Product No. 3532.

MONEY FOR YOUR TREASURY
Over 1,500,000 Sunflower Dish Cloths were sold in 1951 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
Sample FREE to Official
SANGAMON MILLS
Established 1915 Cohoes, N. Y.

HERE IS THE WAY TO KEEP CHURCH GROUNDS CLEAN

Limited personnel is common for churches. This one-man incinerator cart will be found an economic and efficient means to keep church grounds clean. One man collects papers, leaves, brush, grass cuttings, etc. He strikes a match and, in a minute, everything has been burned. An ash collector tray keeps the hot ashes from the grass. When cooled they may be scattered on grass or flowers as fertilizer. The cart will prove useful for other tasks around the church. Ask us about New Product No. 3533.

Compensations of the Christian Ministry

(From page 103)

coming a preacher of Christ. If he has heard the voice and it has commissioned him to his task, there is no other vocation in the world which can satisfy. There are moments in our life, though they may come but seldom, when the spirit's true endowments stand out from the false ones and we see the reality of existence as we never did before and, perhaps, as we never have since.

No warning is necessary to those who have heard the word of God. They know that he speaks but to the honest and sincere. No one knows better than himself his qualification for this great gift—this compensation supreme. It is the pearl of great price. It makes the ministry irresistible.

A Prayer

Dear Father, we are glad to be numbered among those who have heard Thy voice. Prepare us in heart and mind to understand the message spoken and give us the ability to interpret it to all who hunger and thirst for the words of life. Amen.

Classified for Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: **Ten cents per word**; minimum charge, $1.00; payable in advance. The publisher reserves the right to decline advertising and refund remittance. If box number is used add ten cents for forwarding postage.

Forms close 5th of month preceding
Address Classified Department
CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

BOOKBINDING

Old Bibles Rebound. A price, binding and style to meet every need. All types of binding, rebinding. Write for illustrated folder, prices. Also new Scofield Bibles. **Norris Bookbinding Co., Greenwood, Mississippi.**

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Recognized as a safe guide. Ninety six pages. Paper bound. Fifty cents prepaid. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

For Help in Counseling. Two books by C. R. Thayer, "Understanding the Nervous Breakdown" and "Self-Help in Nervous Difficulties," fifteen cents each, both for twenty-five cents. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Religious and theological books bought and sold. Free catalog. Libraries purchased. **Kregel's Bookstore, Grand Rapids 6, Michigan.**

How to Do Fine Mimeograph and Multi-Color Work, by R. R. Yelderman. A concise, constructive handbook for all who use stencil duplicators. Price, $1.00. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Wedding Etiquette. An attractive booklet which gives details of wedding etiquette including problems of the bride, problems of the groom, issuing invitations, plans for reception, the processional, wedding music, decorations, etc. Almost a necessity to the minister; a wonderful pre-marriage gift to the bride and groom. Sixty cents per copy. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Will Buy. Good used copies of "Church Publicity," "Church Administration" (Doran Edition), "The Making of the Minister," "Church Finance," by William H. Leach. Purchase price, 90c. Also "How to Make the Church Go," "Here's Money for Churches and Societies," "Putting It Across," by William H. Leach. Purchase price, 75c. Must be in good condition for resale. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Churches may well provide their ministers **When Loved Ones Are Called Home,** by H. Werneke, for distribution to bereaved families. Contents: God Comforts Us and Heals the Wound of Separation; Death a Reverence Inspiring Experience; Death the Gateway Into Life Everlasting; Questions That Puzzle and Distress; Eternal Life Now!; Remembering Them Without Pain; Bible Passages for Varied Sorrows; Poems Applying to the Death of a Child. Fifty-two pages—60 cents, two for $1.00. **The Old Orchard Publishers, Box 38, Webster Groves 19, Missouri.**

Church Bulletins

Scriptural—Artistically Designed
Large Assortment—Self Selection
Lithographed—Special Days—General use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS, Louisville, Ky.

Religious libraries purchased. **Baker Book House, Department CM, Grand Rapids 6, Michigan.**

Read the New Religious Books while they are new! No postage to pay—just a small rental charge. For further information write **Religious Rentals, 4724 Fifth Street, N. W., Washington 11, D. C.**

Start a Junior Choir. Use "Children's Choir Classics"; eighteen numbers; single copy, 60c; dozen, $6.00 **I. W. Gernert, 936 Caldwell Lane, Nashville, Tennessee.**

INSTITUTES

Princeton Institute of Theology, July 6-16, 1953 —Refresher courses and ten days of education, fellowship and inspiration under ideal conditions. For particulars write **J. Christy Wilson, Princeton Theological Seminary, Princeton, New Jersey.**

SITUATION WANTED

Young Woman born, reared in minister's home, graduate Eastman and Union Seminary, New York. Experienced Youth Conference Leader, directing choir, glee clubs, vocal recitals, conducting worship. Teaching Voice, directing choir in college now. Wants summer work this field. References. Salary optional. **Write Box 353, c/o Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

OFFICE MACHINES

Elliott Addresserette, $49.50; Master Addresser, $24.50; Print-O-Matic card printer, $15.75; full-size Print-O-Matic duplicator, $59.36; supplies. Prepaid. **Donald F. Rossin Company, 423 South 5th Street, Minneapolis 15, Minnesota.**

FOR SALE

Church, brick veneer construction, on corner lot 120x190. Seats 275. Six classrooms. Completely furnished. Hot water heat. One 30x60 concrete block parish house. Ample parking space. **Calvary Lutheran Church, Concord, North Carolina. Walter N. Yount, pastor.**

Pipe Organ, in whole or part. Jardine and Sons, two manual, 14 ranks, tracker action, including electric blower and motor, in good operating condition. Possession May 1. Contact church office, **Presbyterian Church, Westfield, New Jersey.**

Circular Church Pews on sloping floor. Solid oak, natural finish, excellent condition. Seating capacity, 350. Available within two months. **West Creighton Avenue Christian Church, Fort Wayne, Indiana.**

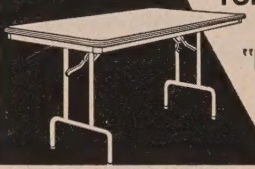
Nieman tracker-pneumatic organ, motor and blower, good condition, $125. Purchaser must dismantle and remove. **Rev. C. R. Sechrist, 4844 Reisterstown Road, Baltimore 15, Maryland.**

VariTyper, $35.00. Portable Corona, $18.00. Monarch Standard Typewriter, $20.00. Write for information and used book list bargains. **Box 44, Howells, New York.**

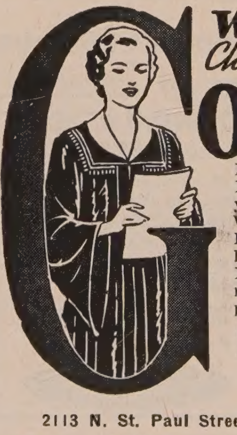
Eicor Tape Recorder. Lists $140. Will sell for $100, prepaid. Just like new. Complete with tape and instructions. **George A. Turner, Box 186, Fleming, Colorado.**

PALM for PALM SUNDAY
Order Early
PALM SUNDAY, MARCH 29
We Guarantee Absolute Satisfaction
100 Heads for....................$17.50
50 Heads for.................... 11.00
25 Heads for.................... 6.50
12 Heads for.................... 3.75
All Good Lengths—36-48 Inches
THE NIESSEN CO.
We Are Pioneers in the Handling of Palm
256-70 So. 23rd Street Philadelphia 3, Pa.

MIDWEST PEDESTAL LINE
FOLDING TABLES
featuring
"DU-HONEY 20"
AUTOMATIC LEGS



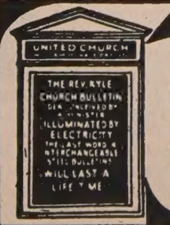
Write for free literature
MIDWEST FOLDING PRODUCTS
ROSELLE, ILLINOIS
DEALERS EVERYWHERE



WILLSIE Choir and Pulpit **GOWNS**

For Choir Gowns and Pulpit Robes of course you'll want to see the Willsie Needlemaster. Hand tailored for long life and hard usage. Let us send you material samples and prices.

PAUL A. WILLSIE CO.
1437 Randolph Street
Detroit 26, Michigan
802 Harney Street
Omaha 8, Nebraska
2113 N. St. Paul Street, Dallas, Texas



CHURCH BULLETINS
Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over **7,000 IN USE.** They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L.
H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Ia.

American & English Church Art
by PAYNE STUDIOS, PATERSON, N. J.
and WIPPELL of EXETER, ENGLAND
STAINED GLASS
ADDRESS ALL INQUIRIES TO STUDIOS OF
GEORGE L. PAYNE
15 PRINCE STREET PATERSON 10, N. J.

In the March
PULPIT DIGEST
The professional journal of the Protestant ministry

- ON GIVING HILARIOUSLY
  A sermon for Stewardship Sunday by **Robert J. McCracken**
- THE FRIENDLINESS OF JESUS
  A Lenten sermon by **George A. Buttrick**
- ON THE MEANING OF THE LORD'S SUPPER
  A Communion sermon by **David E. Roberts**
- "AND LAST OF ALL HE APPEARED UNTO ME"
  An Easter sermon by **Clarence Edward Macartney**
- OUR LAST GREAT HOPE
  An Easter sermon by **Samuel M. Shoemaker**
- PERMANENCE IN A CHANGING WORLD
  A sermon on Divine Constancy by **Lewis O. Hartman**

ONE YEAR, $3.00—THREE YEARS, $6.00

PULPIT DIGEST
Great Neck, New York

Trinity Builders.

A Complete Service
In Architectural Designing
Construction and Financing
for
Churches, Schools and Auditoriums

10106 Seeley Avenue
Chicago 43, Illinois
Telephone, BEverly 8-8833

Time for Devotions
SOUNDMASTER *inspiring* **RECORDS**
have an unequaled appeal in counteracting the lure of outside activities. They reproduce the most beautiful of famous old cathedral chimes and renowned music.
CHIMES • ORGAN • CHIMES and VIBRAHARP
Write for list of unexcelled records.
MORRISON RECORDING LABORATORIES
DEPT. A BATAVIA, ILL.
SOUNDMASTER RECORDS

Altar Brassware
CROSSES + CANDLESTICKS
VASES + COLLECTION BASONS
Write for copy of our new catalog
R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

Advertisers' Index

Page

A

Abingdon-Cokesbury Press 81, 85
Allied Radio Corporation 68
American Seating Co. 7
American Sunday School Union 103
Anchor Post Products, Inc. 89
Architectural Bronze & Aluminum Corp. 96
Arrow Letter Service 88
Artcraft Theatre Equipment Co. 88
Artvue Post Card Co. 88
Asbestospray Corp. 43
Ashtabula Sign Co. 101
A-Try Manufacturing Co. 77
Augsburg Publishing House 85
Austin Organs, Inc. 98

B

Baker Book House 86
Baldwin Piano Co. 65
Bendix Manufacturing Co. 73
Bentley & Simon, Inc. 98
Bernard-Smithline Co. 97, 98
Bethany Press, The 83
Biehl, B. F. 102
Breig Associates 54
Brotherhood Mutual Life Insurance Co. 69
Burr Chemical Co. 69

C

Camden Artcraft Co. 74
Cathedral Craftsmen 60
Cathedral Envelope Co. 88
Cathedral Films, Inc. 72
Central School of Religion 102
Chase Associates 70
Church Management, Inc. 81, 87, 90, 93, 97, 99, 100, 104
Church World Press, Inc. 103
Clarin Manufacturing Co. 47
Clark Co., Inc., W. L. 98
Concordia Publishing House 54, 83
Connick Associates, Charles J. 62
Connsonata 51
Cotrell & Leonard, Inc. 98
County Specialties 38
Cox Sons & Vining, Inc. 104
Cuthbertson, Inc., J. Theodore 70

D

Dampp-Chaser, Inc. 29
DeLong Seating Co. 62
DeMoulin Brothers & Co. 96, 102
Dick Co., A. B. 27
Dimco-Gray Co. 91
Dry Hotels 103

E

Eastman Kodak Co. 25
Ecclesiastical Art Press 105
Ellsworth Church Furniture Co...... 96
Endicott Church Furniture 51
Estey Organ Corp. 84

F

Family Films 64

G

Geissler, Inc., R..........83, 99, 102, 106
Glasier, Louis F. 39
Goodenough & Woglom Co. 95, 98

H

Hamilton Electronics Corp. 102
Hammond Instrument Co. 61
Harper & Brothers 82
Hillgreen, Lane & Co. 93
Hillyard Chemical Co. 93
Holcomb & Hoke Mfg. Co., Inc...... 31
Holmberg Organ Co. ....Third Cover
Hope Publishing Co. 78
Howe Folding Furniture, Inc. 84

I

International Bronze Tablet Co., Inc. 42
Ireland Needlecraft 97

J

Jackson & Church Co. ....Second Cover
Judson Press, The 55, 71, 73, 74, 76

K

Kanel Brothers 103
Keck Stained Glass Studio, Henry..101

L

Lamb Studios, The J. & R. 98
Little Giant Manufacturing Co......101

Page

M

Maas-Rowe Electromusic Corp. 72
Malz, C. M. 88
Manitowoc Church Furniture Co.....103
McFadden Lighting Co. 101
Meierjohan-Wengler 76
Milwest Card Co. 98
Midwest Folding Products 105
Midwestern Graduate Bible School.. 83
Ministers Life & Casualty Union.... 37
Mitchell Manufacturing Co. 59
Monroe Co., The 66, 79
Moore Co., E. R. 103
Morrison Recording Laboratories....106
Myers Brothers, Inc. 70

N

National Bible Press 76
National Church Goods Supply Co... 95
National Church Supply Co. 91
National Council of Churches 102
National Fund-Raising Services, Inc. 5
National Religious Press, The 45
New Castle Products 35
Niessen Co., The 105
North American Electric Lamp Co.. 75
North American Van Lines, Inc. 39
Novelty Lighting Corp. 75

O

Ossit Church Furniture Co. 95
Overly Manufacturing Co. 10

P

Payne Studios, George L. 102, 105
Payne-Spiers Studios, Inc. 103
Petit & Fritsen 77
Philadelphia Carpet Co. 46
Pick Co., Inc., Albert 92
Pike Stained Glass Studios 102
Pittsburgh Stained Glass Studio....103
Pittsburgh Typewriter & Supply Co..101
Presbyterian Ministers' Fund 58
Prince George Hotel 105
Pro-Del Industries, Inc. 95
Protestant Publishers Group 42
Pulpit Digest 106

R

Rambusch Decorating Co. 34
Rauland-Borg Corp. 50
Raymond, Chester A. 104
Redington & Company, J. P...79, 96, 103
Revere Camera Co. 9
Rudin & Co., Inc., John 98
Russell Church Supply Co. 65

S

Sams & Sons, L. L. 63
Sandon Stained Glass Studios, Inc... 59
Sangamon Mills 104
Savage, E. Morgan 54
Schantz Organ Co. 99
Schieber Sales Co. 3
Schulmerich Carillons, Inc. 86
Scripture Press 84
Shwayder Brothers, Inc. 41
Society for Visual Education 33
Spalding Publishers 67, 88
Standard Publishing Co. 60
Sudbury Brass Goods Co. 96
Sylvania Electric Products, Inc. 66

T

Trinity Builders 106

U

Unit Structures, Inc. 8
United States Bronze Sign Co. 74

V

Van Bergen Bell Foundries 99
Verdin Co., The I. T. 95
Victor Animatograph Corp. 49
Viewlex, Inc. 21
Vogel-Peterson Co. 72

W

Ward Co., The C. E. 103
Warner Press 6
Washington Pilgrimage, Inc. 53
Wells Organizations, Inc.....Back Cover
Whittemore Associates, Inc........65, 99
Wicks Organ Co. 98
Willsie Co., Paul A. 105
Winona Lake School of Theology.... 60
Winterich's 55
Winters Specialty Co., H. E. 105
Woodwork Corporation of America.. 57
Woolverton Printing Co. 101
Wurlitzer Co. 71

IF

.....It's ***RESTORATION*** *you need*
Our Engineer can help you

.....It's ***RENOVATION*** *you need*
Our Builders can help you

.....It's ***REDESIGNING*** *you need*
Our Architect can help you

Custom construction for particular needs

Custom Craftsmanship Costs No More

CONSULTATION WITHOUT OBLIGATION

Write us Today

HOLMBERG ORGAN COMPANY

ROCKFORD, ILLINOIS

The Finest in Organs *The Finest in Service*

Before your church decides on a fund-raising plan,

get this VITAL information

CHURCHES thinking about an important building program who have not decided on a fund-raising plan are invited to hold a Wells Study & Plan conference. In this meeting an official of Wells will guide your leaders through a self-study of your needs and potentials, and help create a plan of action. The conference is held at your church, yet there is no charge for Wells services, nor is the church obligated to Wells in any way.

Questions the Meeting Will Answer

Before a fund-raising plan can become successful in your church, your leaders should understand certain dynamics of giving. Before a plan of action can command full support, your leaders should agree that it is the one best plan for your church. Therefore the Study & Plan uses group discussion methods, and all present participate in the analysis and planning. The conference usually answers such questions as: what are our needs? how much can we raise? when should we draw building plans? should we borrow? when is the best time to start? how do we secure approval? what are our first steps?

If the Study & Plan conference does not answer a particular question, then at least that question is isolated as being strategically important, and the group can determine upon steps to get the answer. Therefore, following a Study & Plan conference the leaders of the church either have decided upon a plan of action, or they have determined upon preliminary steps to take toward agreement.

Behind the Study & Plan

More than 100 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs—both building fund and budget. Currently Wells officers are holding an average of more than 200 Study & Plan conferences a month, without cost to the churches using this service. In the field of professional services, Wells is concluding better than one major church building fund canvass a day, with better than 90% of these canvasses reaching their insured objectives on schedule.

When to Hold the Conference

Good preparation for a building fund program may require a week or several years. In either event, a Study & Plan conference should be one of the first preparation steps. Even very preliminary decisions can make or break a program. When a few leaders start talking about a building program is a good time to hold a Study & Plan.

How to Arrange for a Study & Plan

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply phone or write your nearest Wells office. You will probably find that a Wells official is planning to be in or near your community within the next week or two. (Fourteen of our most experienced officers give virtually full time to Study & Plan conferences.) All clergymen and responsible lay leaders are invited to phone a Wells office collect any time they want to discuss the finances of their church.

Wells Organizations

Church Fund-Raising Specialists

Chicago, Ill.	222 N. Wells St.	Financial 6-3053
Washington, D. C.	Washington Bldg.	STerling-3-7333
New York, N. Y.	Empire State Bldg.	OXford 5-1855
Cleveland, Ohio	Terminal Tower	MAin-1-0490
Omaha, Nebraska	W.O.W. Bldg.	JAckson-3100
Fort Worth, Tex.	Electric Bldg.	FAnnin-9374
Atlanta, Georgia	Mortgage Guarantee	ALpine-2728
Toronto, Canada	330 Bay Street	EMpire-6-5878
San Francisco, Cal.	41 Sutter Street	GArfield 1-0277
Saskatoon, Sask., Canada	201 Ross Bldg.	6949